CERTAYNE SER-
mons appoynted by the
Queenes Maiestie, to be de-
clared and read, by all Parsons, Vi-
cars, and Curats, euery Sunday
and Holyday, in their Churches
[illegible]
ter vnderstanding of the
simple people.
Newly Imprinted in par-
[illegible]
prayers.

Cum priuilegio Regiæ Maiestatis.

1, d. 305

A Table

of the Sermons conteyned in this *present volume.*

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The Preface.

Considering howe necessary it is, that the word of GOD, which is the onely foode of the soule, and that moste excellent lighte that we must walke by, in this our moste daungerous pilgrimage, should at all conuenient times be preached vnto the people, that thereby they may both learne their duetie towardes GOD, their prince, and their neighbours, according to the mind of the holye ghoste, expressed in the Scriptures: And also to auoyde the manifolde enormities which heretofore by false doctrine haue crept into the Churche of GOD: and howe that all they which are appoynted ministers haue not the gift of preaching sufficiently to instructe the people, whiche is committed vnto them, whereof great inconueniences might rise, and ignoraunce still be maynteyned, if some honest remedy be not speedely founde and prouided. The Queenes moste excellent Maiestie, tendering the soule health of her louing subiectes, and the quieting of their consciences, in the chiefe and principal poynctes of Christian Religion, and willing also by the true setting forth and pure declaring of Gods

worde, which is the principall guide and leader vnto all godlynes and vertue, to expell and driue away aswell all corrupt, vicious, and vngodly liuing, as also erronious and poysoned doctrines, tending to superstition and Idolatry: hath by thaduise of her moste honourable counsaylours, for her discharge in this behalfe, caused a booke of **Homilies**, which hertofore was set foorth by her moste louing brother, a Prince of moste woorthie memory Edwarde the sixt, to be printed a newe, wherin are conteyned certayne wholsome and godlye exhortations, to moue the people to honour and worship almightie god, and diligently to serue him, euery one according to their degree, state and vocation. All which **Homilies** her Maiestie commaundeth and straightly chargeth all parsons, vicars, curates, and all other hauing spirituall cure, euery Sunday and holy day in the yere, at the ministring of the holy Cõmunion, or if there be no Communion ministred that daye, yet after the Gospell and Crede, in such order and place as is appoynted in the booke of Common prayers, to read and declare to their parishioners plainly and distinctly one of the said **Homilies**, in such order, as they stand in the boke, except there be a Sermon according as it is inioyned in the boke of her highnes Iniunctions, and then for that cause onely, and for none other, the reading of the said **Homily** to be deferred vnto the next Sunday or holy day following. And when the foresaid boke of **Homilies** is read ouer, her Maisties pleasure is, that the same be repeated and read agayne, in such like sort as was before prescribed. Furthermore, her highnesse commaun-

deth, that notwithstanding this order, the saide Ecclesiasticall persons shall reade her Maiesties Iniunctions at suche times and in suche order as is in the booke thereof appoynted. And that the Lordes prayer, the Articles of the fayth, and the ten commaundementes, be openly read vnto the people, as in the saide Iniunctions is specified, that all her people, of what degree or condition soeuer they be, maye learne howe to inuocate and call vpon the name of GOD, knowe what dueti they owe both to GOD and man: So that they may praye, beleue, and worke according to knowledge while they shall liue here, and after this life, be with him that with his bloud hath bought vs all. To whom with the father and the holy ghost, be all honour and glory for euer. Amen.

A fruitfull exhortation to the reading and knowledge of holy Scripture.

NTo a Christian man there canne be nothing eyther more necessary or profitable, then the knowledge of holy scripture: forasmuch as in it is conteyned Gods true word, setting forth his glorye, and also mans duetie. And there is no trueth nor doctrine necessary for our iustificatiō and euerlasting saluatiō, but that is (or may be) drawen out of that fountayne and well of trueth. Therfore as many as be desirous to enter into the right and perfect way vnto God, must apply their mindes to knowe holye Scripture, without the which they can neyther sufficiently know God and his will, neyther their office and duetie. And as drinke is pleasaunt to them that be drye, and meat to them that be hungry: so is the reading, hearing, searching and studying of holy Scripture to them that be desirous to know God or them selues, and to do his will. And their stomackes onely doo lothe and abhorre the heauenly knowledge & foode of Gods word, that be so drowned in worldly vanities, that they neyther fauour God nor anye godlynesse: For that is the cause why they desire suche vanities, rather then the true knowledge of God:

As

As they that are sicke of an ague, whatsoeuer they eate and drinke (though it be neuer so pleasaunt) yet it is as bitter to them as wormewood, not for the bitternesse of the meate, but for the corrupte and bitter humour that is in their owne tongue and mouth: euen so is the sweetenes of Gods word bitter, not of it selfe, but only vnto them that haue their mindes corrupted with long custome of sinne and loue of this world. Therfore, forsaking the corrupt iudgement of fleshly men, which care not, but for their carcasse: let vs reuerently heare and reade holy Scriptures, which is the foode of the soule. Let vs diligently search for the well of life in the bokes of the newe and old Testament, and not run to the stinking puddels of mens traditions (deuised by mans imagination) for our iustification and saluation. For in holy scripture is fully conteyned what we ought to do, and what to eschew, what to beleue, what to loue, and what to looke for at Gods handes at length. In those bookes we shall finde the father from whom, the sonne by whom, and the holy ghost in whom all thinges haue their being and keeping vp, and these three persons to be but one God, and one substaunce. In these bookes we may learne to knowe our selues, howe vile and miserable we be, and also to knowe God, howe good he is of him selfe, and howe he maketh vs and all creatures partakers of his goodnesse. We may learne also in these bookes to knowe Gods wil and pleasure, as much as (for this present time) is conuenient for vs to knowe. And as the great clearke and godly preacher (Saint Iohn Chrisostome saith) whatsoeuer is required to saluation of man, is ful-

In apt similitude, declaring of whō the scripture is abhorred.

An exhortation vnto the diligent reading and searching of the holye scripture. Math. 4.

The holye Scripture is a sufficient doctrine for our saluation.

What things wee maye learne in the holy Scripture.

ly conteyned in the scripture of God. He that is ignorante may there learne and haue knowledge: he that is hard hearted and an obstinate sinner, shall there finde euerlasting tormentes, prepared of Gods iustice, to make him afraide, and to mollifie or soften him. He that is oppressed with misery in this world shall there find reliefe in the promises of euerlasting life, to his great consolation and comfort. He that is wounded by the deuill vnto death, shall finde there medicine, whereby he may be restored againe vnto health. If it shall require to teache any trueth, or reproue false doctrine, to rebuke anye vice, to commende any vertue, to geue good counsayle, to comfort, or to exhort, or to do any other thing requisite for our saluation: all those thinges (sayth S. Chrisostome) we maye learne plentifully of the Scripture. There is (sayth Fulgentius) aboundauntlye ynough, both for men to eate, and children to sucke. There is whatsoeuer is meete for all ages and for all degrees and sortes of men. These bokes therfore ought to be much in our handes, in our eyes, in our eares, in our mouthes, but most of al in our hartes. For the Scripture of God is the heauenly meate of our soules: the hearing and keping of it maketh vs blessed, sanctifieth vs, and maketh vs holye, it turneth our soules, it is a light lanterne to our fete, it is a sure, stedfast, and euerlasting fulfilment of saluation: it geueth wisedome to the humble and lowely hartes: it comforteth, maketh glad, cheereth, and cherisheth our conscience: it is a more excellent Jewell or treasure, then any gold or precious stone: it is more sweete then honye or honycombe: it is tal-

Holye scripture ministreth sufficient doctrine for al degrees and ages. Math. 4. Luke. 3. Joha. 17. Psal. 19.

What commodities and profites the knowledg of holy Scripture bringeth.

Luke. 10.

led the best part which Mary did chose, for it hath in it everlasting comfort. The wordes of holy scripture be called wordes of everlasting life: for they be Gods instrument, ordeyned for the same purpose; they haue power to tuene thorowe Gods promise, and they be effectuall through Gods assistance, and (being receyued in a faithfull heart) they haue euer an heauenly spiritual working in them: they are liuely, quick, & mighty in operation, & sharper then any two edged sworde, & entreth through, euen vnto the deuiding a sunder of the soule & the spirit, of the wyntes and the mary. Christ calleth him a wise builder, that buildeth vpon his word, vpō his sure and substanciall foundation. By this word of God, we shalbe iudged: for the words that I speake (saith Christ) is it that shall iudge in the last day. He that kepeth the worde of Christ, is promised the loue and fauour of God, & that he shalbe the dwelling place or Temple of the blessed Trinitie. This word, whosoeuer is diligent to read, and in his heart to print that he redeth, the great affection to the transitory thinges of this world, shalbe minished in him, and the great desyre of heauenly things (that be therin promised of God) shal increase in him. And there is nothing that so much strengthneth our fayth, and trust in God, that so much kepeth vp innocency and pureness of the heart, and also of outward godly life and conuersation, as continual reding & recording of Gods word. For that thing, which (by continuall vse of reading of holy scripture, and diligent searching of the same) is depely printed, and grauen in the heart, at length turneth almost into nature. And moreouer, the effect and vertue of Gods worde

John.6.
Collos.5.
Hebr.4.
Math.7.
John.12.
John.14.

is

is to illuminate the ignorance, and to geue more
light vnto them that faythfully and diligentlye
read it: to comfort their hearts, and to encourage
them to persuade that, which of God is commun-
ded. It reacheth patience in all adversitie, in pros-
peritie, humblenesse. What humilitie is due vnto God,
what mercy and charitie to our neighbour. It ge-
ueth good counsayle in all doubtfull thinges. It
sheweth of whom we shall looke for ayde and helpe
in all perils, and that God is the only geuer of vic-
torie in all battayles and temptations of our ene-
mies, bodely and ghostly. And in reading of Gods
worde, he most profiteth not alwayes, that is most
ready in cunning of the Booke, or in saying of it
without the Booke, but he that is most turned into
it, that is most inspired with the holy ghost, most
in his heart and life altered & chaunged into that
thing, which he readeth: he that is dayly lesse and
lesse proud, lesse wrathfull, lesse couetous, and lesse
delitous of worldly and vayne pleasures: he that
dayly (forsaking his olde vicious life) increaseth in
vertue more and more. And to be short, there is no-
thing that more maintaineth godlines of the mind
and driueth away vngodlines, then doth the con-
tinuall reading or hearing of Gods worde, yf it be
joyned with a godly minde, and a good affection, to
knowe and folowe Gods wil. For without a syngle
eye, pure entent, and good minde, nothing is allo-
wed for good before God. And on the other side, no-
thing more darkeneth Christ and the glory of God,
nor bringeth in more blindnesse and all kindes of
vices, then doth the ignorance of Gods worde.

Iohn.6.
Colloss.5.
1.Reg.14.
2.Par.20.
1.Cor.15
1.John.5.
Who profite most in readinge Gods worde.
Iohn.14.
Esay.5.
Math.22.
1.Cor.14.
What incommodities the ignorance of Gods word bringeth.

¶ The second

The seconde part of the Sermon.

of the holy Scripture.

IN the first part of this Sermon, which exhorteth to the knowledge of holy Scripture, was declared wherfore the knowledge of the same is necessarie and profitable to all men. And that by the true knowledge and understanding of scripture, the most necessary pointes of our duetie towardes God and our neighbours, are also knowen. Now as concerning the same matter, you shall heare what foloweth. If we professe Christ: why be we not ashamed to be ignoraunt in his doctrine? Seing that euery man is ashamed to be ignoraunt in that learning which he professeth. That man is ashamed to be called a Philosopher, which readeth not the bokes of Philosophie, and to be called a lawier, and Astronomer, or a Phisition, that is ignoraunt in the bokes of law, Astronomie and Phisicke. Howe can any man then saye that he professeth Christ and his religion, if he will not apply himselfe (as farre forth as he can or may conueniently) to reade and heare, and so to knowe the Bokes of Christis Gospell and doctrine. Although other sciences be good, and to be learned, yet no man can deny, but this is the thiefe, and passeth all other incomparably. What excuse shall we therfore make (at the last day before Christ) that delight to read or heare mens phantasies and inuentions, more then his most holy gospel: and will find no time to do that, which thiefely (above all things) we should do, and will rather read other thinges, then that, for the whiche we ought rather to leaue

Gods word excelleth all sciences.

reading

reading of all other thinges. Let vs therefore applye our selues, as farre forth as we can haue time and leisure, to knowe Gods word, by diligent hearing and reading therof, as many as profelle God, and haue faythe and trust in him. But they that haue no good affection to Gods worde (to colour this their fault) alleage commonly two vaine and fayned excuses. Some go about to excuse them by their owne frailenes and featefulnes, saying that they dare not reade holy Scripture, least through their ignorance they should fall into any error. Other pretend that the difficultie to vnderstand it, & the hardnes thereof is so great, that it is meete to be read only of clerkes & learned men. As touching the first: ignorance of Gods word, is the cause of all error, as Christ him selfe affirmed to the Saduces, saying that they erred, because they knewe not the Scripture. Howe shoulde they then eschewe error that will be still ignorant? And howe shoulde they come out of ignorance, that wil not read nor heare that thing, which should geue the knowledge? He that nowe hath most knowledge, was at the first ignorant, yet he forbare not to reade, for feare he should fal into error: but he diligently read, least he should remaine in ignorance, and through ignorance, in error. And if you wil not know the truth of God (a thing most necessary for you) least you fall into error, by the same reason you may then lie still, and neuer go, least (if you go) you fall in the mire: not eate any good meat, least you take a surfeit, not sowe your corne, not labour in your occupation, not vse your marchaundise, for feare you lose your seede, your labor, your stocke, and so by that reason, it

Vaine excuses dissuading frō the knowledge of Goddes worde. The first.

The second.

Math. 22.

haue I saide as touching the feare to reade, thorough ignoraunce of the person. And concerning the hardnesse of Scripture, he that is so weake that he is not able to broke strong meate: yet he may sucke the swete and tender milke, and defer the rest vntil he waxe stronger, and come to more knowledge. For God receaueth the learned and vnlearned, and casteth away none, but is indifferent vnto all. And the Scripture is full, alwel of lowe valleys, playne wayes, and easie for euery man to vse, and to walke in: as also of high hils and mountaynes, whiche fewe men can climbe vnto. And whosoeuer geueth his minde to holy Scriptures, with diligent studie and burning desyre, it can not be (sayth S. Iohn Chrisostome) that he should be left without helpe. For eyther God almightie will sende him some godly doctor to teache him, as he did to instruct Eunuchus, a noble man of Æthiope, and treasorer vnto Quene Candace, who hauing a great affection to reade the Scripture (although he vnderstode it not) yet for the desyre that he had vnto Gods worde, God sent his Apostle Philip to declare vnto him the true sence of the Scripture that he read: or els, yf we lacke a learned man to instruct and teach vs, yet God him selfe from aboue will geue light vnto our minds, and teach vs those things whiche are necessarie for vs, and wherein we be ignoraunt. And in an other place, Chrisostome sayth, that mans humaine and worldly wisdome or science, needeth not to the vnderstanding of Scripture, but the reuelation of the holy Ghost, who

Scripter in some places is easye, and in some places hard to be vnderstand.

God leaueth no man vntaught, that hath a good wil to know his worde.

Howe the knowlege of Scripture may be attained vnto.

who inspireth the true meaning vnto them, that with humilitie and diligence do search therfore. He that asketh shall haue, and he that seketh shal finde, and he that knocketh shall haue the doore open. If we read once, twise, or thrise, and vnderstand not, let vs not ceasse so, but still continue reading, praying, asking of other, and so by still knocking (at the last) the doore shalbe opened (as S. Augustine sayth.) Although many thinges in the Scripture be spoken in obscure misteries, yet ther is nothing spoken vnder dark misteries in one place, but the selfe same thing in other places is spoken more familiarly and plainly, to the capacitie both of learned and vnlearned. And those thinges in the scripture that be playne to vnderstande, and necessarie for saluation, euery mans duetie is to learne them, to print them in memory, and effectually to exercise them. And as for the darke misteries, to be contented to be ignoraunt in them, vntil such time as it shal please God to open those thinges vnto him. In the meane season, yf he lacke eyther aptnesse or oportunitie, God will not impute it vnto his follie: but yet it behoueth not, that such as be apt, shold set asyde reading, because some other be vnapt to reade: neuerthelesse, for the hardnes of such places, the reading of the whole ought not to be set apart. And briefly to conclude (as Saint Augustine sayth) by the Scripture, all men be amended, weake men be strengthened, and strong men be comforted. So that surely, none be enemies to the reading of Gods worde, but such as eyther be

Math. 7

A good rule for the vnderstandinge of Scripture.

No man is excepted frō the knowleg of Goddes will.

What persons would haue ignorance to continue.

to ignorance, that they knowe not howe holsome a thing it is: or els be so sicke, that they hate the moste comfortable medicine, that shoulde heale them: or so vngodly, that they would wishe the people still to continue in blindnesse and ignorance of God.

The holy scripture is one of Gods chiefe benefites.

Thus we haue briefly touched some part of the commodities of Gods holy word, which is one of Gods chiefe and principall benefites, geuen and declared to mankind here in earth. Let vs thanke God heartely, for this his great and special gift, beneficiall fauour, and fatherly prouidence. Lette vs be glad to reuiue this precious gift of our heauenly father. Let vs heare, read, and know, these holy rules, iniunctions, and statutes of our Christian religion, and vpon that we haue made profession to God at our baptisme. Let vs with feare and reuerence lay vp in the chest of our heartes, these necessarie and fruitful lessons. Let vs night and day muse, and haue meditation, and contemplation in thē. Let vs ruminate, and (as it were) chewe the cudde, that we maye haue the sweete taste, spiritual effect, marye, honye, hyttel, tast, comfort, and consolation of them. Let vs stay, quiet, and certifie our consciences, with the most infallible certainetie, truth, and perpetual assurance of them. Let vs pray to God (the only author of these heauenlye studies) that we maye speake, chuse, beleue, liue, and depart hence, according to the holsome doctrine and verities of them. And by that meanes in this world we shall haue Gods defence, fauour, and grace, with the vnspeakeable

The rightes reading, vse, and fruitfull studying in holy Scripture. Psal. 50.

solace of peace, and quietnes of conscience: and after this miserable lyfe, we shal enioy the endles blisse, and glory of heauen: whiche he graunt vs all, that died for vs all, Jesus Christ: to whom with the father, and the holy ghost, be all honour and glory, both nowe and euerlastingly.

Amen.

A Sermon of the miserie of all mankind, *and of his condempnation to death euer-* lasting, by his owne sinne.

THE holy Ghost, in writing the holye scripture, is in nothing more diligent, then to pul down mans vaine glory and pride, which of al vices is most vniuersally grafted in all mankinde, euen from the fyrst infection of our fyrst father Adam. And therfore we read in many places of Scripture many notable lessons agaynst this olde rooted vice, to teach vs the most commendable vertue of humilitie, howe to knowe our selues, and to remember what we be of our selues. In the boke of Genesis Gene. 3. almightie God geueth vs all a title and name in our great graundfather Adam, which ought to warne vs al to consider what we be, wherof we be, frō whence we came, and whither we shal, saying thus: In the sweat of thy face, shalt thou eate thy bread, till thou be turned againe into the ground, for out of it wast thou taken, inasmuche

as thou art dust, & into dust shalt thou be turned again. Here (as it were in a glasse) we may learne to know our selues, to be but grounde, earth, and ashes, and that to earth & ashes we shal returne.

Also the holy Patriarch Abraham, did well remember this name & title, dust, earth, and ashes, appointed and assigned by God, to all mankinde: and therefore he calleth him selfe by that name, when he maketh his earnest prayer for Sodom & Gomorre. And we reade, that Judith, Hester, Job Hieremie with other holy men and womē, in the olde testament, did vse sacke cloth, and to cast dust and ashes vpon their heades when they bewayled their sinfull liuing. They called and cryed to God for helpe & mercy, with such a Ceremonie of sackcloth, dust, and ashes, that therby they might declare to the whole world what an humble and lowly estimation they had of them selues, & howe well they remembred their name and title afore-saide, their vile corrupt frayle nature, dust, earth, and ashes. The booke of wisdome also willing to pull downe our proud stomakes, moueth vs diligently to remember our mortall & earthly generation, which we haue all of him that was first made: and that al men, aswell kings as subiectes come into this worlde, and go out of the same in like sort: that is, as of our selues ful miserable, as we may daily see. And almightie god cōmaunded his Prophet Esay to make a Proclamation, & cry to the whole world: and Esay asking what shall I cry? The Lord answered: cry, that all flesh is grasse, and that all the glory therof is but as the flour

Judi.4. and.9. Job.13. Ie.6.&.25.

Sapi.7.

Esay.40.

floure of the field, whē the grasse is withered, the floure falleth away, when the winde of the Lord bloweth vpon it. The people surely is grasse, the which drieth vp; and the floure fadeth awaye. And the holy Prophet Job, hauing in him selfe great experience of the miserable and sinfull estate of man, doth open the same to the world, in these words. Man (sayth he) that is borne of a woman, liuing but a short time, is full of manifolde miseries, he springeth vp like a floure, and fadeth agayne, vanishing away as it were a shadow, and neuer continueth in one state. And doest thou iudge it mete (O Lorde) to open thine eyes vpon such a one; and to bring him to iudgement with thee? Who can make him cleane, that is conceaued of an vncleane seede: and al men of their euilnes and naturall prones be so vniuersally geuen to sin, that (as the scripture saith) God repented that euer he made man. And by sin his indignatiō was so much prouoked against ỹ world, that he drowned all the world with Noes flud (except Noe himselfe & his litle houshold) It is not without great cause, that the scripture of God doth so many times call all men here in this worlde, by this word erth. Othou erth, erth, erth, saith Jeremy, heare the word of the Lord. This our right name, calling, & title, earth, earth, erth, pronounced by the Prophet, sheweth what we be in dede, by whatsoeuer other stile, title, or dignitie, men do call vs. Thus he plainly named vs, who knoweth best, both what we be, and what we ought of right to be called. And thus he setteth vs forth,

Job. 14.

Gen. 5. 6.

Jere. 14.

as thou art dust, & into dust shalt thou be turned again. Here (as it were in a glasse) we may learne to know our selues, to be but grounde, earth, and ashes, and that to earth & ashes we shal returne.

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Judi.4. and.9. Job.13. Ie.6.E.25.

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Esay.40.

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floure of the field, whē the grasse is withered, the floure falleth away, when the winde of the Lord bloweth vpon it. The people surely is grasse, the which drieth vp; and the floure fadeth awaye. And the holy Prophet Job, hauing in him selfe great experience of the miserable and sinfull estate of man, doth open the same to the world, in these words. Man (sayth he) that is borne of a woman, liuing but a short time, is full of manifolde miseries, he springeth vp like a floure, and fadeth agayne, banishing away as it were a shadow, and neuer continueth in one state. And doest thou iudge it mete (O Lorde) to open thine eyes vpon such a one; and to bring him to iudgement with thee? Who can make him cleane, that is conceaued of an vncleane seede: and al men of their euilnes and naturall prones be so vniuersally geuen to sin, that (as the scripture saith) God repented that euer he made man. And by sin his indignatiō was so much prouoked against ỹ world, that he drowned all the world with Noes flud (except Noe himselfe & his litle houshold) It is not without great cause, that the scripture of God doth so many times call all men here in this worlde, by this word erth. Thou erth, erth, erth, saith Jeremy, heare the word of the Lord. This our right name, calling, & title, earth, earth, erth, pronounced by the Prophet, sheweth what we be in dede, by whatsoeuer other stile, title, or dignitie, men do call vs. Thus he plainly named vs, who knoweth best, both what we be, and what we ought of right to be called. And thus he setteth vs forth,

Job. 14.

Gen. 5. 6.

Jere. 14.

Rom.3. speaking by his faythfull Apostle S.Paule: all men,Jewes and Gentiles,are vnder sinne: there is none righteous,no not one: there is none that vnderstandeth,ther is none that seketh after god, they are all gone out of the way,they are all vnprofitable,there is none that doeth good, no not one: their throte is an open sepulchre,with their tongues they haue vsed craft and deceyt,the poyson of serpentes is vnder their lips, their mouth is full of cursing and bitternes, their feete are swift to shed bloud,destruction and wretchednes are in their wayes, and the way of peace haue they not knowen,there is no feare of God before their eyes. And in another place S.Paule writeth thus: God hath wrapped al nations in vnbeliefe,that he might haue mercy on al. The scripture shutteth vp al vnder sinne, that the promise by the fayth of Jesu Christ, should be geuen vnto them that beleue. S. Paul in many places painteth vs out in our colours,calling vs the childre of the wrath of God, when we be borne: saying also that we can not thinke a good thought of our selues,much lesse can we say well, or do well of our selues. And the wise man saith in the boke of Prouerbes, the iust man falleth seuen times a day. The most tried & approued man Job feared al his workes. S. John the Baptist being sanctified in his mothers wombe, and prayed before he was borne,being called an Angell, and great before the Lord, filled euen from his birth with the holy ghost,the preparer of the way of our Sauiour Christ,and commended of our sauiour Christ,

Rom.11. Gala.3. Ephe.2.

Pro.24.

Luke.1.

to

to be more then a Prophet, and the greatest that euer was borne of a woman: yet he plainly graunteth that he had nede to be washed of Christ, he worthely extolleth and glorifieth his Lorde and master Christ, and humbleth him selfe, as vnworthy to vnbuckle his shoes, and geueth all honour and glory to God. So doth S. Paul both oft and euidently confesse him selfe, what he was of him selfe, euer geuing (as a most faythfull seruaunt) all praise to his master and sauiour. So doth blessed S. Iohn the Euangelist in the name of him selfe and of all other holy men (be they neuer so iust) make this open confession, yf we say we haue no sinne, we deceiue our selues, and the truth is not in vs: If we knowledge our sinnes God is faythfull and iust, to forgeue vs our sins, and to cleanse vs from all vnrighteousnes: yf we say, we haue not sinned, we make him a lier, and his worde is not in vs. Wherefore the wise man in the booke called Ecclesiastes, maketh this true and general confession: There is not one iust man vpon the earth that doth good, and sinneth not. And S. Dauid is ashamed of his sinne, but not to confesse his sinne. How oft, how earnestly, and lamētably doth he desire Gods great mercy, for his great offences, and that God would not enter into iudgement with him? And agayne, how wel weigheth this holy man his sinnes, whē he confesseth that they be so many in number, and so hid, and hard to vnderstand, that it is in maner impossible to knowe, weye, or number them? Wherefore he hauing a true, earnest, and deepe contemplation and

Math. 3.

1. Iohn. 1. and. 2.

Eccle. 7.

Psal. 51.

Psal. 113.

Psal. 19.

conſideratiõ of his ſins, and yet not comming to the bottome of them, he maketh ſupplication to God, to forgeue him his priuy, ſecret hid ſinnes: to the knowledge of the whiche he can not attaine vnto. He waygheth rightly his ſins from the original rote, and ſpring head, perceiuing inclinations, prouocations, ſtirringes, ſtinginges, buddes, braunches, dregges, infections, taſtes, felinges, and ſentes of them, to continue in him ſtill. Wherefore he ſayth, marke, and beholde, I was conceyued in ſinnes, he ſaith not ſinne, but in the plurall number ſinnes, foraſmuche as out of one (as fountayne) ſpringeth all the reſt. Our Sauiour Chriſt ſaith: there is none good, but God: and that we can do nothing that is good without him, nor no man can come to the father but by him. He commaundeth vs all to ſay, that we be vnprofitable ſeruauntes, when we haue done all that we can do. He preferreth the penitent Publican, before the proude, holy, and glorious Phariſey. He calleth him ſelf a phiſition, but not to them that be whole, but to them that be ſicke, and haue nede of his ſalue, for their ſore. He teacheth vs in our prayers, to knowledge our ſelues ſinners, and to aſke righteouſnes and deliueraunce from all euils, at our heauenly fathers hande. He declareth that the ſinnes of our owne hearte, do defile our owne ſelues. He teacheth that an euill word or thought deſerueth condemnation, affirming that we ſhall geue accompt for euery idle word. He ſayth he came not to ſaue but the ſheepe that were vtterly loſt, and raſhe in

Pſal. 51.

Marke. 10. Luke. 18. John. 15. Luke. 17.

Luke. 18. Math. 9.

Math. 12.

Math. 10.

way. Therefore fewe of the proude, iust, learned, wise, perfect, and holy Phariseys, were saued by him, because they iustified them selues, by their counterfait holynes before men. Wherefore (good people) let vs beware of such hipocrisie, vainglory and iustifying of our selues.

The second part of the Sermon of the misery of man.

Forasmuch as the true knowlcdge of our selues, is very necessarye to come to the right knowledge of God, ye haue hearde in the laste reading, howe humbly all godly men alwayes haue thought of them selues, and so to thinke and iudge of them selues, are taught of God their Creatour, by his holy word. For of our selues, we be crabtrees, that can bring forth no apples. We be of our selues of suche earth, as can bring forth but weedes, nettles, brambles, bryers, cockle and darnell. Our fruites be declared in the. v. Chapter to the Galathians. We haue neyther fayth, charitie, hope, pacience, chastitie, nor anye thinge els that good is, but of GOD, and therefore these vertues be called there, the fruites of the holy ghost, and not the fruites of man. Let vs therefore acknowledge our selues before God (as we be in deede) miserable and wretched sinners. And let vs earnestly repent, and humble our selues heartyly, Gala. 5.

and cry to God for mercy. Let vs all confesse with mouth and heart, that we be full of imperfections. Let vs knowe our owne workes, of what imperfection they be, and then we shall not stand foolishly and arrogantly in our owne conceptes, nor chalenge any part of iustification by our merites or workes. For truelye, there be imperfections in our best workes: we do not loue God so much as we are bound to do, with all our heart, mind and power, we do not feare God so much as we ought to do, we do not praye to God but with great and many imperfectiõs. We geue, forgeue, beleue, liue, & hope vnperfectly, we speake, thinke, and do vnperfectly: we fight agaynst the deuill, the world, and the flesh vnperfectly. Let vs therfore not be ashamed to confesse plainly our state of imperfectiõ: yea, let vs not be ashamed to confesse imperfection, euen in all our owne best workes.

Luke.6. Let none of vs be ashamed to say with holy S. Peter: I am a sinful man. Let vs say with the holy Prophet Dauid: we haue sinned with our fathers, we haue done amisse, and dealt wickedly.

Psal.106. Let vs all make open confession with the prodigal son to our father, and say with him, we haue sinned against heauen and before ther (O father) we are not woorthy to be called thy sons. Let vs

Luke.15. al say with holy Baruch: O Lord our God, to vs is worthely ascribed shame and confusion, and to ther, righteousnes: We haue sinned, we haue done wickedly, we haue behaued our selues vngodly in al thy righteousnes. Let vs al say with the holy

Baruch.2. prophet daniel: O Lord, righteousnes belongeth

Daniel.9.

to thee, vnto vs belongeth confusiō. We haue sinned, we haue bene naughty, we haue offended, we haue fled from thee, we haue gone backe from all thy preceptes & iudgementes. So we learne of al good mē in holy scriptures, to humble our selues, and to exalt, extoll, prayse, magnify, & glorify god.

Thus we haue heard howe euill we be of our selues: howe, of our selues, and by our selues, we haue no goodnes, helpe, nor saluation: but contrary wise, sinne, damnation, and death euerlasting: which if we depely weygh and consider, we shall the better vnderstande the great mercy of God, & how our saluation commeth onely by Christ. For in our selues (as of our selues) we finde nothing, wherby we may be deliuered from this miserable captiuitie, into the which we were cast, through the enuy of the deuill, by breaking of Gods commaundement in our first parent Adam. We are al become vncleane, but we al are not able to cleanse our selues, nor to make one another of vs cleane. We are by nature the childrē of Gods wrath, but we are not able to make our selues the children and inheritors of Gods glory. We are sheepe that runne astraye, but we cannot of our owne power come again to the sheepefold, so great is our imperfection and weakenes. In our selues therefore may not we glory, whiche (of our selues) are nothing but sinfull: Neither may we reioyce in any workes that we do, which all be so imperfect and impure, that they are not able to stand before the righteous iudgement seat of god, as the holy prophet Dauid saith: Enter not into iudgemēt with thy

1. Cor. 3.

Psal. 50.

Ephe. 2.

1. Pet. 2.

Psal. 143.

thy seruaunt (O Lord) for no man that liueth shal
2.Chron.1. be found righteous in thy sight. To God therefore
must we flye, or els shall we neuer finde peace, rest
and quietnes of conscience in our harts. For he is
the father of mercies, and God of all consolation.
Psal.130. He is the Lord, with whom is plenteous redemp-
tion. He is the God which of his owne mercy sa-
ueth vs, and setteth out his charity and exceding
loue towardes vs, in that of his owne voluntary
goodnes, when we were perished, he saued vs, and
2.Tim.1. prouided an euerlasting kingdome for vs. And all
these heauenly treasures are geuen vs, not for our
owne deserts, merites or good dedes (which of our
selues we haue none) but of his mere mercy freely.
And for whose sake? Truely for Iesus Christes
sake, that pure and vndefiled lambe of God. He is
that dearely beloued sonne, for whose sake God is
for Christ fully pacified, satisfied, and set at one with man.
John.1. He is the lambe of God which taketh away the
1.Pet.2. sinnes of the world: of whom only it may be truely
spoken, that he did all thinges well, and in his
mouth was found no craft nor subtiltie. None but
John.1. he alone may saye: the Prince of the world came,
and in me he hath nothing. And he alone may al-
so say: which of you shal reproue me of any fault?
John.8. He is the high & euerlasting Priest which hath
Hebr.8. offered him selfe once for al, vpon the aulter of the
crosse, and with that one oblation, hath made per-
fect for euermore them that are sanctified. He is
2.John.2 the alone mediatour betweene God and man, whi-
che paide our raunsome to God with his owne
bloud, and with that hath he clensed vs all from

sinne.

sinne. He is the Phisition which healeth all our diseases. He is that sauiour, whiche saueth his people from al their sinnes. To be short, he is that flowing and most plenteous fountayne, of whose fulnesse all we haue receyued. For in him alone, are all the treasures of the wisdome and knowledge of God hidden. And in him, and by him haue we from God the father all good things perteyning eyther to the body or to the soule. Oh how much are we bound to this our heauenly father for his great mercies, which he hath so plenteously declared vnto vs in Christ Jesu our Lorde and sauiour? What thankes worthy and sufficient can we geue to him? Let vs all with one accorde durst out with ioyfull voyces, euer praysing and magnifying this Lorde of mercy, for his tender kindnes shewed to vs in his dearely beloued sonne Jesus Christ our Lorde.

Hitherto haue we heard what we are of our selues: verely sinnefull, wretched and damnable. Agayne we haue heard howe that of our selues and by our selues, we are not able, eyther to think a good thought, or worke a good dede, so that we can finde in our selues no hope of saluation, but rather whatsoeuer maketh vnto our destruction. Agayne, we haue heard the tender kindnesse and great mercy of God the father towardes vs, and howe beneficiall he is to vs, for Christes sake, without our merites or desertes, euen of his own mere mercy and tender goodnesse. Nowe, howe these exceading great mercies of God, set abrode in Christ Jesu for vs, be obteyned: and howe we

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be deliuered from the captiuitie of sinne, death, and hell, it shall more at large (with Gods helpe) be declared in the next Sermon. In the meane season, yea and at all times let vs learne to know our selues, our frayltie and weakenesse, without any craking or coasting of our owne good deedes and merites. Let vs also knowlege the exceeding mercy of God towardes vs, and confesse, that as of our selues commeth al euill and dampnation: so likewise of him commeth all goodnesse and saluation, as God him selfe saith, by the Prophet Ozee: O Israell, thy destruction commeth of thy selfe, but in me onely is thy helpe and comfort.

Ozee.13.

If we thus humbly submit our selues in the sight of God, we may be sure, that in the time of his visitation, he wil lift vs vp vnto the kingdome of his dearly beloued sonne Christ Jesu our Lorde: To whom, with the father, and the holy ghost, be al honour and glory for euer. Amen.

A Sermon of the saluation of mankinde,

by onely Christ our Sauiour, from sinne and death euerlasting.

BEcause al men be sinners and offenders against God, and breakers of his lawe and commaundementes, therfore can no man by his owne actes, workes, & deede, (seeme they neuer so good) be iustified, & made righteous before God: but euery man of necessitie is constrayned to seeke for an other righteousnesse, or iustification, to be receyued at Gods owne handes, that is to say, the forgeuenes of his sinnes and trespasses, in suche thinges as he hath offended. And this iustification or righteousnes, which we so receiue of Gods mercy, and Christes merites, embraced by fayth, is taken, accepted, and allowed of God, for our perfect and full iustification. For the more full vnderstanding hereof, (it is our parts and duety, euer to remember the great mercy of God, howe that (all the worlde being wrapped in sinne, by breaking of the lawe) GOD sent his onelye sonne, our Sauiour Christ, into this worlde, to fulfill the lawe for vs: and by shedding of his most precious bloud, to make a sacrifice and satisfaction, or (as it may be called) amendes to his father for our sinnes: to allwage his wrath and indignation conceiued against vs for the same. In so much that infantes being baptised, and dying in their infancy, are by this sacrifice washed from their sins, brought to Gods fauor, and made his children, and inheritours of his

The efficacy of Christes Passion and oblation.

king-

kingdome of heauen. And they whiche in act or dede do sin after their baptisme, when they turne againe to God vnfaignedly, they are likewise washed by this sacrifice, frō their sinnes, in such sort that there remayneth not any spot of synne, that shalbe imputed to their damnation. This is that

Gala. 2. iustification or righteousnes, which S. Paul speketh of, when he sayth: no man is iustified by the workes of the lawe, but freely by faythin Jesus Christ. And agayne he sayth: we beleue in Jesu Christ, that we be iustified freely by the fayth of Christ, and not by the workes of the lawe, because that no man shalbe iustified by the workes of the lawe. And although this iustification be free vnto vs, yet it commeth not so freely vnto vs, that there is no raunsome payde therefore at all. But

Obiection. here may mans reason be astonied, reasoning after this fashion: If a raunsome be paid for our redemption, then is it not geuen vs freely: for a prisoner that paith his raunsome, is not let go freely, for if he go freely, then he goth without raunsome: for what is it els to go freely, then to be set at li-

An answere bertie without payment of raunsome. This reason is satisfied by the great wisedome of God in this mistery of our redemption, who hath so tempered his iustice & mercy together, that he would neither by his iustice condemne vs vnto the euerlasting captiuitie of the deuill, & his prison of hell remediles for euer without mercy: nor by his mercy deliuer vs clearely, without iustice or payment of a iust raunsome: but with his endles mercy he ioyned his most vpright and equall iustice. His

great

great mercy he shewed vnto vs, in deliuering vs from our former captiuitie, without requiring of any raunsome to be paide, or amendes to be made vpon our partes: which thing by vs had ben impossible to be done. And where as it lay not in vs that to do, he prouided a raunsome for vs: that was, the most precious body & bloud of his owne most deare & best beloued sonne Iesu Christ, who besides this raunsome, fulfilled the lawe for vs perfectly. And so the iustice of God, and his mercy did embrace together, & fulfilled the misery of our redemption. And of this iustice and mercy of God knit together, speaketh S. Paul, in the .iii. Chap. to the Romans: al haue offended and haue nede of the glory of god, but ar iustified frely by his grace, by redemption, which is in Iesu Christ, whom god hath set forth to vs for a reconciler and peace maker, through fayth in his bloud, to shewe his righteousnes. And in the .x. Cha. Christ is the end of the law vnto righteousnes, to euery man that beleueth. And in the .viii. Chap. that which was impossible by the law, inasmuch as it was weake by the flesh, God sending his owne sonne, in the similitude of sinnefull flesh, by sinne dampned sinne in the flesh, that the righteousnes of the law might be fulfilled in vs, whiche walke not after the flesh, but after the spirite. In these forsaide places, the Apostle toucheth specially three thinges, which must go together in our iustification. Vpon Gods part, his great mercy & grace: vpon Christes part, iustice, that is, the satisfaction of Gods iustice, or the price of our redemption, by the

Rom. 3.

Rom. 10.

Rom. 8.

Three thinges must go together in our iustification.

offering of his body, and shedding of his bloud, with fulfilling of the law, perfectly and throughly: and vpon our part true and liuely faith in the merites of Jesu Christ, which yet is not ours, but by Gods working in vs. So that in our iustification is not onely gods mercy & grace, but also his iustice, which the Apostle calleth the iustice of God, and it consisteth in paying our raunsome, and fulfilling of the law, and so the grace of God doth not shut out the iustice of God in our iustification, but only shutteth out the iustice of man: that is to say, the iustice of our workes, as to be merites of deseruing our iustification. And therfore S. Paule declareth here nothing vpon the behalfe of man, concerning his iustification, but only a true and liuely faith, which nevertheles is the gift of God, and not mans onely worke without God. And yet that fayth doth not shut out repentaunce, hope, loue, dread, and the feare of God, to be ioyned with fayth in euery man that is iustified,: but it shutteth them out from the office of iustifying. So that although they be al present together, in him that is iustified, yet they iustifie not altogether. Nor the fayth also doth not shut out the iustice of our good workes, necessarily to be done afterwarde of duetie towardes God, (for we are most bounden to serue God, in doing good dedes, commaunded by him in his holy scripture, al the dayes of our life:) But it excluded them so that we maye not do them to this entent, to be made good by doing of them. For all the good workes that we can do be vnperfect, and therfore

How it is to be vnderstād that Fayth iustifieth without workes.

not

not able to deserue our iustification: but our iustification doth come freely by the meere mercy of god, and of so great and free mercy, that wheras al the world was not able of their selues to pay any part towardes their raunsome, it pleased our heuenly father of his infinite mercy without any our desert or deseruing, to prepare for vs the most precious iewels of Christes body and blud, whereby our raunsome might be fully paide, the lawe fulfilled, and his iustice fully satisfied. So that Christe is nowe the righteousnes of all them that truely do beleue in him. He for them paide their raunsome by his death. He for them fulfilled the lawe in his life. So that nowe in him and by him euery true Christian man may be called a fulfiller of the law: forasmuche as that which their infirmitye lacketh, Christes Iustice hath supplyed.

The second part of the Sermon of Saluation.

WE haue heard of whom all men ought to seeke their iustification and righteousnes, and howe also this righteousnes commeth vnto men, by Christes death and merits: ye heard also howe that three things are required to the obteyning of our righteousnes. That is, Gods mercy, Christes iustice, and true and a liuely faythe, out of the whiche faythe springeth good workes. Also before was declared at large, that no man can be iustified by

his owne goodworkes, that no man fulfilleth the lawe, according to the full rygour of the lawe. And Saint Paule in his Epistle to the Galathians proueth the same, saying thus: If there had bene any lawe geuen which could haue iustified, verely, righteousnes shoulde haue bene by the lawe. And agayne he sayth: yf righteousnesse be by the lawe, then Christ died in vayne. And agayne he sayth: you that are iustified by the lawe, are fallen away from grace. And furthermore, he writeth to the Ephesians on this wise, by grace are ye saued through fayth, and that not of your selues, for it is the gift of God, and not of workes, least anye man should glory. And to be short the somme of all Paules disputation, is this: that yf Iustice come of workes, then it commeth not of grace: And yf it come of grace, then it commeth not of workes. And to this ende tendeth all the Prophetes, as S. Peter saith in the tenth of the Actes: of Christ all the Prophetes (sayth Saynt Peter) do witnes that through his name, al they that beleue in him shall receiue the remission of sinnes. And after this wise to be iustified only by this true and liuely fayth in Christ, speaketh all the olde and auncient auctheurs, both Greekes and Latins. Of whom I will specially rehearse three: Hillary, Basil and Ambrose. S. Hillary saith these wordes playnely in the .ix. Canon vpon Matthew: Faith only iustifieth. And S. Basil, a Greke auctheur writeth thus: This is a perfect and a whole reioysing in God, when a man auaunceth not him selfe for his owne righteousnesse, but

Gala. 3

Ephe. 2

Actes. 10

Fayth onely iustifieth is the doctrine of olde Doctours.

knowlege him selfe to lacke true iustice and righteousnes, and to be iustified by the onely fayth in Christ. And Paul (saith he) doth glory in the contempt of his owne righteousnes, and that he loketh for the righteousnes of God, by fayth. Philip. 3

These be the very wordes of Saint Basil. And Saint Ambrose, a Latin aucthour, sayth these wordes. This is the ordinaunce of God, that they which beleue in Christ, should be saued without workes, by faith onely, freely receyuing remission of their sinnes. Consider diligently these wordes: without workes, by fayth onely, freely we receyue remission of our sinnes. What can be spoken more playnely, then to saye: that freely without workes by fayth onely we obtayne remission of our sinnes. These and other like sentences, that we be iustified by fayth onely, freely, and without workes, we do reade ofte times in the moste best and auncient writers. As beside Hillarye, Basil, and Saint Ambrose before rehearsed: we reade the same in Origene, Saint Chrisostome, Saint Ciprian, Saint Augustine, Prosper, Oecumenius, Phocius, Bernardus, Anselme, and many other auncthours, Greke and Latin. Neuerthelesse, this sentence: that we be iustified by fayth onely, is not to meant of them, that the saide iustifying fayth is alone in man, without true repentaunce, hope, charitie, dreade, and the feare of GOD, at anye time and season. For when they say: that we be iustified freely, they meane not that we should or might afterwarde be idle, and that nothing should be required on

Faith alone how it is to be vnderstande

our partes afterwarde: Neither they meane not so to be iustified without our good workes, that we shoulde do no good workes at all, like as shalbe more expressed at large hereafter. But this saying, that we be iustified by faith onely, freely and without workes: is spoken for to take awaye clerely all merite of our woorkes as being vnable to deserue our iustification at Gods handes, and thereby moste plainely to expresse the weakenesse of man, and the goodnes of God: the great infirmitie of our selues, and the might and power of God, the imperfectnes of our owne workes, and the most aboundaunt grace of our Sauiour Christ. And therefore wholly to ascribe the merite and deseruing of our iustification, vnto Christe onely, and his most precious bloud shedding. This sayth the holye Scripture teacheth: this is the strong rocke and foundation of Christian religion: this doctrine al old and auncient authors of Christes Church do approue: this doctrine auaileth and setteth forth the true glory of Christ, and beateth downe the vainglory of man: this, whosoeuer denyeth, is not to be counted for a Christian man: not for a setter forth of Christes glory, but for an aduersary to Christ and his Gospel, and for a setter forth of mens vayne glory. And although this doctrine be neuer so true (as it is most true in deede) that we be iustified freely without all merite of our owne good workes (as Saint Paul doth expresse it) and freely by this liuely and perfect fayth in Christ onely (as thauncient authors vse to speake it) yet this true doctrine must be also

The profite of the doctrine of faith onely iustifieth.

What they be that impugne the doctrine of fayth onely iustifieth.

truely

truly vnderstand and most plainly declared, least carnall men should take vniustly occasion thereby, to liue carnally after the appetite and will of the world, the flesh, and the deuill. And because no man should erre by mistaking of this doctrine, I shal plainely and shortly so declare the right vnderstanding of the same, that no man shall iustly thinke, that he may thereby take any occasion of carnall libertie, to folowe the desires of the flesh, or that therby any kinde of sinne shalbe committed, or any vngodly liuing the more vsed.

A declaratiō of this doctrin of fayth without woorkes iustifyeth.

First, you shal vnderstand, that in our iustification by Christ it is not all one thinge, the office of God vnto man, and the office of man vnto God. Iustification is not the office of man, but of God, for man cannot make him selfe righteous by his owne woorkes, neither in part, nor in the whole, for that were the greatest arrogancie and presūption of man, that Antichrist could set vp against God to affirme, that a man might by his owne workes, take awaye and purge his owne sinnes, and so iustifie him self. But iustification is the office of God onely, and is not a thing which we render vnto him, but which we receyue of him: not which we geue to him, but which we take of him, by his free mercy, and by the onely merits of his most deerely beloued sonne, our onely redemer, sauiour, & iustifier Iesus Christ, so that the true vnderstanding of this doctrine: we be iustified freely by fayth without woorkes, or that we be iustified by faith in Christ only: is not that this our owne acte, to beleue in Christ, or this our faith in

Iustification is the office of god only.

Christ, which is within vs, doeth iustifie vs, and deserue our iustification vnto vs (for that were to count our selues to be iustified by some acte or vertue that is within our selues) but the true vnderstanding & meaning therof is, that although we heare Gods worde, and beleue it, although we haue fayth, hope, charitie, repentaunce, dread and feare of God within vs, and do neuer so many good workes therunto: yet we must renounce the merite of all our saide vertues, of fayth, hope, charitie, and all our other vertues and good dedes, which we eyther haue done, shall do, or can do, as things that be farre to weake, and insufficient and vnperfect, to deserue remission of our sinnes, and our iustification, and therefore we must trust only in Gods mercy, and that sacrifice which our high priest and sauiour Christ Iesus the sonne of God once offered for vs vpon the crosse, to obtaine thereby Gods grace and remission, aswell of our originall sinne in baptisme, as of all actuall sinne committed by vs after our baptisme, yf we truely repent and turne vnfaignedly to him againe. So that as S. Iohn Baptist, although he were neuer so vertuous and godly a man, yet in this matter of forgeuing of sinne, he did put the people from him, and appoynted thē vnto Christ, saying thus vnto them: Beholde, yonder is the lambe of God, which taketh away the sinnes of the worlde: euen so, as great & as godly a vertue as the liuely faith is, yet it putteth vs from it self, and remitteth or appoynteth vs vnto Christ, for to haue onely by him remission of our sinnes, or iustification.

Iohn. 1.

So that our fayth in Christ (as it were) sayth vnto vs thus, it is not I that take away your sins, but it is Christ only, and to him onely I send you for that purpose, forsaking there in all your good workes, wordes, thoughtes, and myghtes, and only putting your trust in Christ.

The thirde part of the Sermon, of Saluacion.

IT hath bene manyfestly declared vnto you, that no man can fulfill the lawe of God, and therefore by the lawe all men are condemned: wherupon it followed necessarily, that some other thing should be required for our saluation, then the lawe: and that is a true and a liuelye fayth in Christ, bringing forth good workes, and a life according to Gods commaundementes. And also you heard the auncient authours myndes of this saying, fayth in Christ onely iustifieth man, so playnely declared, that you see, that the very true meaning of this proposition or saying: we be iustified by fayth in Christ onely, (according to the meaning of the olde auncient authours) is this: we put our fayth in Christ, that we be iustified by him onely, that we be iustified by Gods free mercy, & the merites of our sauiour Christ onely, and by no vertue or good worke of our owne, that is in vs, or that we can be able to haue or to do, for to deserue y same:

Christ him selfe onely being the cause meritorious thereof.

Here you perceyue many wordes to be vsed to auoyde contention in wordes with them that delight to braule about wordes, and also to shewe the true meaning, to auoyde euil taking and misvnderstanding: and yet peraduenture al will not serue with them that be contencious: but contenders will euer forge matters of contention, euen when they haue none occasion thereto. Notwithstanding, suche be the lesse to be passed vpon, so that the reste maye profite, whiche will be more desirous to know ẏ truth, then (when it is plaine enough) to contende about it, and with contencious and captious cauillation, to obscure and darken it. Truth it is, that our owne workes do not iustifie vs, to speake properly of our iustification (that is to saye) our workes do not merite or deserue remission of our sinnes, and make vs of vniust, iust before God: but God of his mere mercy through the only mercies and deseruinges of his sonne Jesus Christ, doth iustifie vs. Nenertheles, because fayth doth directly sende vs to Christ for remission of our sinnes, and that by fayth geuen vs of God, we embrace the promise of Gods mercy, and of the remission of our sinnes (which thing none other of our vertues or workes propercy doth: therfore Scripture vseth to say, that fayth without workes doth iustifie. And forasmuche, that it is all one sentence in effect, to saye fayth without workes, and onely fayth doeth iustifie vs, therfore the olde auncient fathers of the

Church, from time to time, haue vttered our iustification with his speach: Only fayth iustifieth vs: meaning none other thing, then S. Paule meant, when he sayde, fayth without workes iustifieth vs. And because all this is brought to passe through the onely merits and deseruinges of our Sauiour Christ, and not through our merites, or through the merite of any vertue that we haue within vs, or of any worke that cauneth from vs: Therfore in that respect of merite & deseruing we forsake (as it were) altogether agayne fayth, workes, and all other vertues. For our own imperfection is so great, through the corruption of originall sinne, that all is imperfect, that is within vs: faith, charitie, hope, dread, thoughtes, wordes, and workes, and therfore not apt to merit & deserue any part of our iustification for vs. And this forme of speaking vse we, in the humbling of our selues to God, and to geue all the glory to our sauiour Christ, which is best worthy to haue it.

Here you haue heard the office of God in our iustification, and howe we receyue it of him frely, by his mercy, without our desertes, through true and liuely fayth. Nowe you shall heare the office and duety of a Christian man vnto God, what we ought on our part to render vnto God agayne, for his great mercy and goodnesse. Our office is, not to passe the time of this present lyfe vnfruitfully and ydelly, after that we are baptised or iustified, not caring howe fewe good workes we do, to the glory of God, and profit of our neighbours: much lesse is it our office, after that we be once made

Christes

They that preach fayth onely iustifieth, doe not teach carnall libertie, or ye swee shoulde do noo good workes.

Christes members, to liue contrarye to the same, making our selues members of the Deuill, walking after his inticementes, and after the suggestions of the worlde and the flesse, whereby we knowe that we do serue the worlde and the Deuill, and not God: For that fayth which bringeth foorth (without repentaunce) eyther euill woorkes or no good workes, is not a right, pure, and liuely fayth, but a deade, deuelishe, counterfaite, and fained faith, as Saint Paule, & Saint James call it. For euen the deuils know and beleue, that Christ was borne of a Mitgin, that he fasted fortie dayes, and fortie nightes, without meate and drinke, that he wrought all kinde of miracles, declaring himselfe very God. They beleue also that Christ for our sakes suffered most painfull death, to redeeme vs from euerlasting death, and that he rose agayne from death the thirde daye, they beleue that he ascended into heuen, and that he sitteth on the right hand of the father, and at the last ende of this world shall come againe and judge both the quicke & the dead. These articles of our fayth the deuils beleue, and so they beleue all thinges that be written in the newe and olde Testament to be true: and yet for all this fayth, they be but deuils, remayning still in their damnable estate, lacking the verye true Christian fayth. For the right and true Christian faith is: not onely to beleue that holy Scripture, and all the foresaide articles of our fayth are true, but also to haue a lure trust and confidence in Gods mercifull promises, to be saued from euerlasting

The deuils haue fayth, but not the true fayth.

Christes

damna-

damnation by Christ: wherof doth folow a louing hart to obey his cōmaundements. And this true Christen fayth neyther any deuill hath, nor yet any man, which in the outward profession of his mouth, & in his outward receiuing of the Sacra-ments, in comming to the church, and in al other outwarde appearaunces, semeth to be a Christian man, and yet in his liuing and dedes sheweth the contrarye. For howe can a man haue this true faith, this sure trust and confidence in God, that by the merites of Christ his sinnes be forgeuen, and he reconciled to the fauour of God, and to be partaker of the kingdom of heauen by Christ, whē he liueth vngodlye, and denyeth Christe in his dedes? Surely, no such vngodly man can harme this fayth and trust in GOD. For as they know Christ to be the only sauiour of the world, so they knowe also that wicked men shall not enioy the kingdome of God. They knowe that God hateth vnrighteousnes, that he wil destroyal those that speake vntruely, that those that haue done good workes (which can not be done without a liuely fayth in Christ) shal come forth into the resurrec-tion of life, and those that haue done euill, shall come vnto resurrection of iudgement: very well they know also, that to them that be contencious and to them that will not be obedient vnto the truth, but will obey vnrighteousnes, shall come indignatiō, wrath, and afflictions. &c. Therfore to conclude, considering the infinite benefites of God, shewed and geuen vnto vs, ouercilully with-out our deserts, who hath not onely created vs of

They that continue in euill liuing haue not true fayth.

Psalm. 5.

nothing.

nothing, and from a piece of vile clay, of his infi-
nite goodnes, hath exalted vs (as touchinge one
soule) vnto his owne similitude and likenesse: but
also, whereas we were condemned to hell & death
euerlasting, hath geuen his owne naturall sonne
being God eternall, immortall, and equall vnto
himselfe in power and glory, to be incarnated, &
to take our mortal nature vpon him, with the in-
firmities of the same: and in the same nature, to
suffer most shamefull and paynefull death for our
offences, to thintent to iustifye vs, and to restore
vs to life everlasting: so making vs also his dere
children, brethren vnto his onely sonne our Saui-
our Christ, and inheritours for euer with him of
his eternall kingdome of heauen.

These great and mercifull benefites of God (if
they be well considered) do neither minister vnto
vs occasion to be vyle, and to liue without doing
any good workes, neyther yet stirreth vs, by any
meanes, to do euill thinges: but contrarywise, if
we be not desperate persons, and our hearts har-
der then stones, they moue vs to render our selues
vnto God wholly with al our will, hearts, might,
and power, to serue him in al good dedes, obeying
his commaundementes, during our liues, to seke
in all thinges his glory and honour, not our sen-
suall pleasures and vayneglory, euermore dreading
willingly to offende such a mercifull God, and lo-
uing his seruice, in word, thought, or dede. And the
said benefites of God, depely considered, moue vs
for his sake also to be euer ready to geue our sel-
fes vnto our neighbours, and as muche as lyeth in

vs,

vs, to studie with all our indeuour, to do good to euery man. These be the fruites of the true fayth, to do good (as much as lieth in vs) to euery man. And aboue all thinges, and in all thinges, to aduaunce the glory of God, of whom onely we haue our sanctification, iustification, saluation, and redemption. To whom be euer glory, prayse, and honour, world without ende. Amen.

A short declaration of the true, liuely, and Christian Fayth.

THE first comming vnto God (good Christian people) is through faith whereby (as it is declared in the last Sermon) we be iustified before God. And lest any man should be deceyued, for lacke of right vnderstanding thereof, it is diligently to be noted, that fayth is taken in the Scripture, two maner of waies. There is one faith, which in Scripture is called a deade fayth: whiche bringeth forth no good workes, but is ydle, barrayne, and vnfruitfull. And this fayth, by the holy Apostle Saint James, is compared to the faith of deuils, which beleue God to be true and iust, and tremble for feare, yet they doe nothing well but all euill. And such a maner of fayth, haue the wicked and naughtie Christian people, which confesse God (as S. Paule sayth) in their mouth, but denye him in their dedes, being abominable and without

Fayth.

A dead faith

James. 2

Tit. 1.

the right faith, and to all good woorkes repro-
uable. And this fayth is a perswasion and be-
liefe in mans heart: whereby he knoweth that
there is a God, and agreeth vnto all trueth of
Gods moste holy woorde, conteyned in holy Scrip-
ture. So that it consisteth onelye in beleuing in
the woorde of God, that it is true. And this is not
properly called fayth: But as he that readeth Ce-
sars Commentaries, beleuing the same to bee
true, hath thereby a knowledge of Ceasars life,
and notable actes, because he beleueth the histo-
ry of Ceasar: yet it is not properly sayde that he be-
leueth in Ceasar, of whom he looketh for no helpe
nor benefit: Euen so, he that beleueth that al that
is spoken of God in the Bible, is true, and yet li-
ueth so vngodly, that he can not loke to enioy the
promises and benefites of God: although it may
be saide that such a man hath a fayth and beliefe
to the woordes of God, yet it is not properly saide
that he beleueth in God, or hath such a fayth and
trust in God, wherby he may surely loke for grace,
mercy, and euerlasting life at Gods hand, but ra-
ther for indignation and punishment, according
to the merits of his wicked life. For as it is writ-
ten in a booke, inticuled to be of Didimus Alexan-
drinus: forasmuche as fayth without woorkes is
dead, it is not now faith: as a dead man is not a
man. This dead faith therfore is not the sure and
substancial fayth, which saueth sinners. Another
faith there is in scripture, which is not (as the fore
said faith) idle, vnfruitfull, and dead, but woorketh
by charitie (as S. Paul declareth) Gala. 5. Which

as

as the other kynde fayth, is called a dead faith, so may this be called a quicke or liuelye fayth. And this is not onely the common belefe of the Artícles of our faith, but it is also a true trust and confidence of the mercy of God, through our Lorde Jesus Christ, and a stedfast hope of all good thinges to be receyued at gods hand: & that although we, through infirmity or temptatiō of our ghostlye enemye, do fall from him by sinne, yet yf we returne agayne vnto him by true repentaunce, that he will forgeue and forget our offences, for his sonnes sake our Sauiour Jesus Christe, and will make vs inheritours with him, of his euerlasting kingdome, and that in the meane time vntill that kingdome come, he will be our protector and defendor in al perils and daungers, what soeuer do chaunce: and that, though sometime he doth send vs sharpe aduersitie, yet that euermore he will be a louing father vnto vs, correcting vs for our sinne, but not withdrawing his mercy finally from vs, yf we trust in him, and commit our selues wholly vnto him, hange onely vpon him, and call vpon him, ready to obey and serue him. This is the true, liuely and vnfayned Christian fayth, and is not in the mouth and outward profession onely: but it liueth, and worketh inwardly in the heart. And this faith is not without hope and trust in God, nor without the loue of God and of our neyghbours, nor without the feare of God, nor without the desire to heare Gods word, and to followe the same in eschewing euill, and doing gladly all good workes.

This

Hebre. 11.

This fayth (as S. Paul describeth it) is the sure ground and foundation of the benefites, which we ought to loke for, and trust to receyue of God, a certificate and sure loking for them, although they yet sensibly appeare not vnto vs. And after he sayth: he that commeth to God, must beleue, both that he is, and that he is a mercyfull rewarder of wel doers. And nothyng commendeth good men vnto God so much, as this assured fayth and trust in him. Of this fayth, thre thinges are specially to be noted.

Thre thinges are to be noted of fayth

First, that this fayth doth not lye dead in the heart, but is liuely and fruitefull in bringing forth good workes. Second, that without it, can no good workes be done, that shalbe acceptable and pleasaunt to God. Third, what maner of good workes they be, that this fayth doth bring forth.

Fayth ful of good workes.

For the first, as the light can not be hid, but will shew forth it selfe at one place or other: So a true fayth can not be kept secret, but when occasion is offered, it will breake out, and shewe it selfe by good workes, and as the liuing bodye of a man euer exerciseth such thinges as belongeth to a naturall and liuing body, for nourishment and preseruation of the same, as it hath nede, opportunitie and occasion: Euen so the soule that hath a liuely fayth in it, will be doing alway some good worke, whereby shall declare that it is liuing, and will not be vnoccupied. Therfore, when men heare in the Scriptures so high commendations of fayth, that it maketh vs to please God, to liue with

God,

God, and to be the children of God: yf then they phantasy, that they be set at libertie from doyng all good workes, and maye liue as they lust, they trifle with God and deceiue them selues. And it is a manyfest token that they be farre from hauing the true & liuely fayth, and also farre from knowledge what true fayth meaneth. For the very sure and liuely Christian fayth is, not onely to beleue all thinges of God which are conteyned in holy Scripture: but also is an earnest trust and confidence in GOD, that he doeth regarde vs: and that he is carefull ouer vs, as the father is ouer the childe whom he doth loue: and that he will be mercyful vnto vs, for his only sonnes sake: and that we haue our sauiour Christ our perpetuall aduocate and priest, in whose onely merites, oblation and suffering, we do trust that our offences be continually washed and purged, whensoeuer we (repenting truly) do returne to him, with our whole heart, stedfastly determining with our selues, through his grace, to obey and serue him in keping his cōmaundementes, and neuer to turne backe agayne to sinne. Suche is the true fayth that the Scripture doth so much commende, the which when it seeth and considereth what God hath done for vs, is also moued through continuall assistaunce of the spirite of God, to serue and please him, to kepe his fauour, to feare his displesure, to continue his obedient children, shewing thankefulnes agayne by obseruing or keping his commaundementes, and that freely, for true loue thereby, and not for dreade of punishment, or loue

of temporall rewarde, considering howe clerely, without our deseruinges we haue receyued his mercy and pardon freely.

Abacuc. 2 This true fayth will shew forth it selfe, and can not long be idle. For as it is written: the iust man doth liue by his fayth. He neyther slepeth, nor is idle when he would wake and be well occupied.

Jere. 17. And God by his Prophet Jeremy sayth, that he is a happy and blessed man, which hath faith and confidence in God. For he is like a tree, set by the watersyde, that spreadeth his rotes abrod toward the moisture, and feareth not heate when it commeth: his leafe will be grene, and wil not cease to bring forth his fruite: Euen so, faithful men (putting away all feare of aduersitie) will shewe forth the fruite of their good workes, as occasion is offered to do them.

The second part of the Sermon, of Fayth.

WE haue heard in the first parte of this Sermon, that there be two kindes of faith: a dead and an vnfruitfull faith, and a faith liuely that worketh by charity. The first to be vnprofitable, the second necessary for ẏ obteining of our saluation: the which faith hath charitie alwaies ioyned vnto it, and is fruitfull, bringing forth all good workes. Now as concerning the same matter, you shal heare what

 foloweth

foloweth. The wise man saith: he that beleueth in God, will harken vnto his commandementes. For yf we do not shewe our selues faithfull in our conuersation, the faith which we pretend to haue is but a fayned fayth: because the true Christian faith is manyfestly shewed by good liuing, & not by wordes onely, as saint Augustine sayth: good liuing can not be separated from true fayth, whiche worketh by loue. And S. Chrisostome saith: fayth of it selfe is ful of good workes, as sone as a man doth beleue, he shalbe garnished with them. Howe plentifull this fayth is of good workes, and how it maketh the worke of one man more acceptable to God then of another: S. Paule teacheth at large in the .xi. Chap. to the Hebre, saying that faith made the oblation of Abell better, then the oblation of Cayne. This made Noe to builde the arke. This made Abraham to forsake his Countrey, and all his frendes, and to go into a farre Countrey, there to dwell among straungers. So did also Isaac and Jacob: depending or hanging onely of the helpe and trust that they had in God. And when they came to the countrey which God promised them, they would build no cities, towns noe houses, but liued like straungers in Tentes, that might euery day be remoued. Their truste was so much in God, that they set but litle by any worldly thing, for that God had prepared for them better dwelling places in heauen of his owne foundation and building: This faith made Abraham ready at Gods commaundement, to offer his owne sonne and heyre Isaac: whom he loued

Eccle.32.

Libro de fide et operibus. Cap.ij. Sermo de lege & fide.

Hebr.11. Gene.4. Gene.6. Eccle.44 Gene.11.

Gene.12. Eccle.13

so wel, and by whom he was promised to haue innumerable issue: among the which, one should be borne, in whom all nations should be blessed: trusting so much in God, that though he were slain, yet that God was able by his omnipotent power to raise him from death, and performe his promise. He mistrusted not the promise of God, although vnto his reason euery thing seemed contrary. He beleued verily, that God would not forsake him in dearth and famine, that was in the country. And in all other daungers that he was brought vnto, he trusted euer that God would be his God, and his protector, and defender, whatsoeuer he saw to the contrary. This faith wrought so in the heart of Moses, that he refused to be taken for king Pharao his daughters sonne, and to haue great inheritaunce in Egipt: thinking it better with the people of God, to haue affliction and sorowe, then with naughty men, in sinne to liue pleasauntly for a time. By faith, he cared not for the threatning of king Pharao, for his trust was so in God, that he passed not of the felicitie of this world, but looked for the rewarde to come in heauen, setting his heart vpon the inuisible God, as if he had sene him euer present before his eyes. By faith the children of Israell passed thorough the red sea. By faith, the wals of Hierico, fell downe without stroke, and many other wonderfull miracles haue bene wrought. In all good men, that heretofore haue beene, fayth hath brought forth their good workes, and obteined the promises of God. Fayth hath stopped the Lions

Exo. 14. Iosue. 6.

mouthes: faith hath quenched the force of fire: Daniel.6.
fayth hath escaped the swords edges: fayth hath Daniell.3.
geuen weake men strength: victory in battayle,
ouerthrowen the armies of infidels, rayled the
dead to life, fayth hath made good men to take
aduersitie in good part: some haue bene mocked
and whipped, bound and cast in prison, some haue
lost all their goodes and liued in great pouertie:
Some haue wandered mountaynes, hilles, and
wildernes: some haue bene racked, some slayne,
some stoned, some sawen, some rent in pieces, some
headed, some brent without mercy, and would not
be deliuered, because they looked to rise againe, to
a better state.

All these fathers, martirs, and other holy men,
(whom S. Paule spake of) had their fayth surely
fixed in God, when all the worlde was against
them. They did not onely knowe God to be the
Lord, maker & gouerner of all men in the world:
but also they had a speciall confidence and trust,
that he was & wold be their god, their comforter,
ayder, helper, mayntainer and defender. This is
the christiā faith, which these holy men had, and
we also ought to haue. And although they wer not
named Christian men, yet was it a christian faith
that they had, for they looked for all benefites of
God the father through the merites of his sonne
Iesu Christ, as we nowe do. This difference is
betwene them and vs, for they loked when Christ
should come, and we be in the time when he is
come. Therefore sayth S. Augustine: the time is
altered and chaunged, but not the fayth. For we In Ioan. tract. 45.

haue both one faith in one Christ. The same ho-
2.Cor.4. lye ghost also that we haue, had they, sayth S.
Paule. For as the holy ghost doth teache vs to
trust in God, and to call vpon him as our father:
so did he teache them to saye, as it is written:
Esay.43. Thou Lorde art our father and redemer, and thy
name is without beginning, and euerlasting.
God gaue them then grace to be his children, as
he doth vs nowe. But nowe by the comming of
our Sauiour Christ, we haue receiued more a-
boundauntly the spirite of God in our hearte:
whereby we may conceiue a greater fayth and
a surer trust, then many of them had. But in ef-
fect they and we be all one: we haue the same
faith that they had in GOD, and they the same
that we haue. And S. Paule so muche extolleth
their faith, because we should no lesse, but rather
more geue our selues wholly vnto Christ, both in
profession and liuing: nowe when Christe is
come, then the olde fathers did before his com-
ming. And by all the declaration of S. Paule, it
is euident, that the true, liuely, and christian faith
is no deade, bayne or vnfruitfull thing, but a
thing of perfect vertue, of wonderfull operation
or working and strength, bringing forth all good
motions and good workes.

All holy Scripture agreably beareth witnes,
that a true liuely fayth in Christ, doth bring forth
good workes, and therefore euery man must exa-
mine and try him selfe diligently, to knowe whe-
ther he haue the same true liuely fayth in his
heart vnfainedly, or not, which he shall knowe by

the

the fruites thereof. Many that professed the fayth of Christ, were in this error, that they thought they knewe God, and beleued in him, when in their life they declared the contrary: which error S. Iohn in his first Epistle confuting, writeth in this wise: hereby we are certified that we knowe God, if we obserue his commaundementes. He that sayth he knoweth god, and obserueth not his commaundementes, is a lyer, and the truth is not in him. And agayne he sayth: whosoeuer sinneth: doth not see God, nor knowe him: let no man deceiue you, welbeloued children. And moreouer he sayth: hereby we knowe that we be of the trueth, and so we shall perswade our heartes before him: For if our owne heartes reproue vs, God is aboue our heartes, and knoweth all thinges. Welbeloued, if our heartes reproue vs not, then haue we confidence in God, and shall haue of him whatsoeuer we aske, because we kepe his commaundementes and do those things that please him. And yet further he sayth: Euery man that beleeueth that Iesus is Christ, is borne of god, and we knowe that whatsoeuer is borne of God, doth not sinne: but the generation of God preserueth him, and the deuil doth not touch him. And finally he concludeth, and shewing the cause, why he wrote this Epistle, sayth: for this cause haue I thus written vnto you, that you may know that ye haue euerlasting life which doo beleue in the name of god. And in his third Epistle, he confirmeth the whole matter of fayth and workes, in fewe wordes, saying: he that doth well, is of God, and

1. Iohn. 2.

1. Iohn. 1.

1. Iohn. 3.

1. Iohn. 3.

1. Iohn. 5.

1. Iohn. 5.

3. Iohn. 1.

he that doth euill, knoweth not God. And as S. John sayth: that as the liuely knowledge, and fayth of God bringeth forth good workes: so saith he likewise of hope and charitie, that they can not stand with euill liuing. Of hope he writeth thus: we knowe that when God shall appeare, we shalbe like vnto him, for we shall see him, euen as he is. And whosoeuer hath this hope in him, doth purifie him selfe, like as God is pure. And of charitie he saith these wordes, he that doth kepe Gods word or commaundement, in him is truely the perfect loue of God. And againe he saith, this is the loue of God, that we should kepe his commaundementes. And S. John wrote not this, as a subtil saying, deuised of his owne phantasy: but as a most certayne and necessarie truth, taught vnto him by Christ him selfe, the eternall and infallible veritie, who in many places doeth moste clerely affirme, that fayth, hope, and charitie can not consist or stand without good and godly workes. Of fayth, he saith: He that beleueth in the son, hath euerlasting life: but he that beleueth not in the sonne, shal not see that life, but the wrath of God remayneth vpon him. And the same he confirmeth with a double othe, saying: forsoth and forsoth, I saye vnto you, he that beleueth in me hath euerlasting life. Now forasmuche as he that beleueth in Christ hath euerlasting life, it muste nedes consequently folow, that he that hath this fayth, must haue also good workes, and be studious to obserue Gods commaundementes obediently. For to them that haue euil workes, and lead their

1. John. 3.

1. John. 5

John. 3.
1. John. 5

John. 6.

life in disobedience and transgression or breaking of Gods cōmaundementes, without repentaunce perteyneth not euerlasting life, but euerlasting death, as Christ him selfe sayth: they that do wel, shall go vnto life eternall, but they that do euill, shall go into the euerlasting fyre. And agayne he sayth: I am the fyrst letter, and the last, the begynning and the ending: to him that is a thirst I will geue of the well of the water of life freely: he that hath the victorie, shal haue all thinges, and I will be his God, and he shalbe my sonne, but they that be fearefull, mistrusting God, and lacking fayth, they that be cursed people and murderers, and fornicatours and sorcerers, and Idolaters, and all lyers, shall haue their portion in the lake, that burneth with fyre and brymstone, which is the second death. And as Christ vndoubtedly affirmeth that true fayth bringeth forth good workes: so doth he say likewise of charitie. Whosoeuer hath my commaundementes and kepeth them, that is he that loueth me. And after he sayth: he that loueth me will kepe my worde, and he that loueth me not, kepeth not my wordes. And as the loue of God is tried by good workes, so is the feare of God also, as the wise man sayth: the dread of God putteth away sinne. And also he sayth: he that feareth God will do good workes.

Math. 25.

Apoc. 21

Charitie bringeth forth good workes.
Iohn. 14.

Iohn. 13.

Eccle. 1.
Eccle. 15.

¶ The third part of the sermon, of Fayth.

YOu haue hard in the second part of this Sermon, that no man should thinke that he hath that liuely faith whiche scripture cõmandeth, when he liueth not obediently to Gods lawes. For all good workes spring out of that fayth. And also it hath bene declared vnto you by examples, that faith maketh men stedfast, quiet, and pacient in all affliction. Nowe as concerning the same matter, you shal heare what foloweth. A man may sone deceiue him selfe, and thinke in his owne phantasie that he by faith knoweth god, loueth him, feareth him, and belongeth to him, when in dede he doth nothing lesse. For the trial of al these thinges is a very godly & christian life. He that seteth his heart set to seke gods honour, & studieth to know the wil & commandementes of God, and to frame himselfe therunto, and leadeth not his life after the desire of his owne flesshe to serue the deuill by sin, but setteth his mind to serue god for gods owne sake, and for his sake also to loue al his neighbors whether they be frendes or aduersaries, doing good to euery man (as opportunitie serueth) & willingly hurting no man: such a man may well reioyce in God, perceyuing by the trade of his lyfe, that he vnfaignedly hath the right knowledge of God, a liuely faith, a stedfast hope, a true & vnfayned loue and feare of God. But he that casteth away the yoke of Gods commaundementes from his necke, & geueth him selfe to liue without true repentaunce, after his owne sensuall minde and

ples-

pleasure, not regarding to know Gods word, and much lesse to liue according therunto: such a man clerely deceiueth himselfe, and seeth not his owne heart, if he thinketh that he either knoweth god, loueth him, feareth him, or trusteth in him. Some peraduenture phantasy in themselues, that they belong to God, although they liue in sinne, and so they come to the Church and shew themselues as Gods deare children. But S. John saith plainly: 1. John. 1
if we say that we haue any company with God, and walke in darknes, we do lye. Other do vainly thinke that they knowe and loue God, although they passe not of the commaundementes. But S. 1. John. 2
John sayth clerely: he that saith, I knowe God, and kepeth not his cõmaundements, he is a lyer. Some falsly perswade themselues that they loue God, when they hate their neighbours. But S. John saith manifestly: if any man say, I loue god, 1. John. 4
and yet hateth his brother, he is a lyer. He that 1. John. 2
saith that he is in the light & hateth his brother, he is still in darknes. He that loueth his brother, dwelleth in the light, but he that hateth his brother is in darkenes, and walketh in darknes, and knoweth not whither he goeth: for darknes hath blinded his eyes. And moreouer he saith: herby 1. John. 3
we manifestly know the children of God from the children of the deuil. He that doth not righteously is not the child of god, nor he ỹ hateth his brother. Deceiue not your selues therefore, thinking that you haue faith in God, or that you loue God, or do trust in him, or do feare him when you liue in sin: for then your vngodly & sinfull life declareth the

contrary, whatsoeuer you say or thinke. It perteineth to a christian man to haue this true christen faith, and to trye him selfe whether he hath it or nó, and to knowe what belongeth to it, and howe it doth worke in him. It is not the worlde that we can trust to, the worlde and all that is therein is but vanitie. It is God that must be our defence and protection agaynst all temptacion of wickednes and sinne, errors, superstition, idolatrie and all euill. If all the world wer on our side and God against vs, what could the worlde auayle vs? Therefore let vs set our whole fayth and trust in god, and neither the world, the deuil, nor al the power of them shal preuaile against vs. Let vs therfore (good christian people) try and examine our faith what it is: let vs not flatter our selues, but looke vpon our workes, and so iudge of our fayth what it is. Christ himselfe speaketh of this matter and saith: the tree is knowen by the fruite. Therfore let vs do good workes, and therby declare our faith to be the liuely christiá faith. Let vs by such vertues as ought to spring out of faith, shewe our election to be sure and stable as S. Peter teacheth. Endeuor your selues to make your calling and chosing certaine by good woorkes. And also he saith, minister or declare in your fayth vertue in vertue, knowledge in knowledge, temperaunce in temperaunce, pacience againe in pacience, godlynes in godlynes, brotherly charity in brotherly charitie, loue in loue. So shall we shewe in deede that we haue the very liuely christiá fayth, and may so both certifie our conscience

Matth. 24.

2. Pet. 3.

the

the better that we be in the right fayth, and also by these meanes confirme other men. If these fruites do not folow, we do but mocke with God, deceyue our selues and also other men. Well may we beare the name of Chriſten men, but we do lacke the true fayth that doth belong therevnto: for true fayth doth euer bring forth good workes, as S. James saith: Shewe me thy fayth by thy deedes. Thy deedes and workes must be an open testimoniall of thy fayth: other wise thy fayth being without good workes, is but the deuils fayth; the fayth of the wicked, a phantasy of faith, and not a true Chriſten faith. And like as the deuils and euill people be nothing the better for their counterfait faith, but it is vnto them the more cause of damnatiō: so they that be chriſtened and haue receiued knowledge of God and of Chriſtes merites, and yet of a set purpose do liue ydelly, without good workes, thinking the name of a naked fayth to be eyther sufficient for them, or else setting their minds vpon vaine pleasures of this worlde, do liue in sinne without repentaunce, not vttering the fruites that do belonge to suche an high profession: vpon such presumpteous persons, and wilfull sinners, must needes remayne the great vengeaunce of God, and eternall punishment in hell prepared for the vniuſt & wicked liuers. Therfore, as you profeſſe the name of Chriſt (good chriſtian people) let no such phantasy and imagination of faith at any time begile you: but be sure of your fayth, try it by your liuing, looke vpon the fruites that commeth of it, marke the

James.2.

increaſe

fulnesse of loue and charitie by it towardes God and your neighbour: and so shal you perceiue it to be a true liuely faith. If you feele and perceiue such a faith in you, reioyce in it: and be diligent to maintayne it and kepe it still in you: let it be dayly increasing and more and more by well working: and so shal you be sure that you shall please God by this faith: & at the length (as other faithful men haue done before) so shall your (when his will is) come to him, and receiue the end and finall reward of your faith (as S. Peter nameth it) the saluation of your soules: the which God graunt vs: that hath promised the same vnto his faythfull. To whom be all honour and glorye worlde without ende. Amen.

Rom.8.

1.Pet.1.

A Sermon of good vvorkes annexed vnto Fayth.

IN the last Sermon was declared vnto you, what the liuelye and true fayth of a Christian man is: that it causeth not a man to be ydle, but to be occupied in bringing forth good workes as occasion serueth. Nowe by Gods grace shalbe declared the second thing that before was noted of fayth, that without it can no good worke be done, accepted and pleasaunt vnto GOD. For as a braunche can not beare fruite of it selfe (sayth our Sauiour Christ) except it abide in the vine, so can not you except you abide in me: I am the vine, and you be the braunches,

No good worke can be don without fayth.

Iohn.15.

braunches, he that abideth in me, and I in him: he bringeth forth much fruit: for without me, you can do nothing. And S. Paule proueth the Eu- Hebr. 11.
noch had fayth, because he pleased god. For with- Hebr. 6.
out faith (saith he) it is not possible to please god. And againe to the Roma. he fayth: whatsoeuer Rom. 14.
worke is done without faith, it is sinne. Faith ge- In prefatio.
ueth life to the soule, and they be as much dead to Psal. 31.
God that lacke faith, as they be to the worlde whose bodies lacke soules. Without faith al that is done of vs, is but dead before God, although the worke seme neuer so gay and glorious before man. Euen as the picture grauen or painted is but a dead representation of the thing it self, and is without life, or any manee of mouing: so be the woorkes of all vnfaithfull persons before God. They do appeare to be liuely workes, and in dede they be but dead, not auayling to the euerlasting life. They be but shadowes and shewes of liuely and good things, and not good and liuely things in deede. For true faith doth geue life to the workes, and out of such fayth come good workes, that be very good woorkes in deede, and without, no worke is good before God, as saith S. Augustine: In Prefatio. Psal. 32.
We must set no good woorkes before fayth, nor thinke that before fayth a man may do any good worke: for such workes although they seme vnto men to be prayse worthy, yet in dede they be but daine, and not alowed before God. They be as the course of a horse that runneth out of the waye, which taketh great labor, but to no purpose. Let no man therefore (sayth he) recken vpon his good

workes

woꝛkes before his fayth: Whereas fayth was not, good woꝛkes were not: The entent (saith he) maketh the good woꝛkes, but fayth must guide and oꝛder the intent of man. And Christ saith: yf thine eye be nought, thy whole body is full of darknes. The eye doth signifye the intent (saith saint Augustine) wherwith a man doth a thing. So that he which doth not his good woꝛkes with a godly intent and a true fayth, that woꝛketh by loue: the whole body beside (that is to say) all the whole number of his woꝛkes is darke, and there is no light in them. For good dedes be not measured by the facts them selues, and so deserned from vices, but by the endes and entents, for the which they be done. If a Heathen man cloth the naked, fede the hungry, and do such other like woꝛks: yet because he doth them not in fayth, for the honour and loue of god, they be but dead, vayne and fruitles woꝛkes to him. Fayth is it that doth commend the woꝛke to God: for (as saint Augustine saith) whether thou wilt oꝛ no, that woꝛke that commeth not of fayth is nought: where the fayth of Christ is not the foundation, there is no good woꝛke, what building soeuer we make. There is one woꝛke in the which be all good woꝛks, that is fayth, which woꝛketh by charitie: yf thou haue it, thou hast the ground of all good woꝛkes. For the vertues of strength, wisdome, temperaunce, and iustice be all referred vnto this same fayth. Without this fayth we haue not them, but onely the names and shadowes of them (as S. Augustine saith.) All the life of them that lacke the true fayth,

Mat. 6.

In psalm. 31.

fayth, is sinne, and nothing is good without him that is the aucthor of goodnes: where he is not, there is but fained vertue, although it be in the best woorkes. And S. Augustine declaring this verse of the Psalme: The Turtle hath founde a nest, where she may kepe her yonge birdes, sayth: that Jewes, heretikes and pagans, do good woorkes, they clothe the naked, feede the poore, and do other woorkes of mercy, but because they be not done in the true faith, therfore the birdes be lost. But if they remain in fayth, then faith is the nest and safegard of their birds, that is to say, safegard of their good woorkes, that the reward of them be not vtterly lost. And this matter (which S. Augustine at large in many bokes disputeth) S. Ambrose concludeth in few woords, saying: he that by nature would withstand vice, eyther by naturall wil or reason, he deth in vayn garnish the time of this life, and atteineth not the very true vertues, for without the woorshipping of the true god, that which seemeth to be vertue is vice. And yet most plainely to this purpose, writeth S. Iohn Chrisostome in this wise: you shall finde many whiche haue not the true faith, and be not of the flocke of Christ, and yet (as it appeareth) they florish in good woorks of mercy: you shal find them full of pitie, compassion, and geuen to iustice: and yet for al that they haue no fruit of their woorkes, because the chief work lacketh. For whē the Jewes asked of Christ what they should do to worke good woorkes, he answered: this is the worke of God, to beleue in him whom he sent: so that he called fayth

De vocati. Gentium. Li. 1. Ca. 3.

In Sermone de fide, lege, & spiritu sancto.

Iohn. 2.

him

the worke of God. And assoone as a man hath faith, anone he shall florishe in good workes: for faith of it selfe is full of good works, and nothing is good without faith. And for a similitude, he sayth that they which glister and shine in good workes without faith in God, be like dead men, which haue goodly and precious tombes, and yet it auaileth them nothing. Faith may not be naked without good workes, for then it is no true faith: and when it is adioyned to works, yet it is aboue the works. For as men that be very men in deede, first haue life, and after be norished, so must our faith in Christ go before, and after be norished with good workes. And life may be without nourishment, but nourishment can not be without life. A man must nedes be nourished by good workes, but first he must haue faith: he that doeth good deedes, yet without faith he hath no life. I can shew a man that by faith without workes liued, and came to heauen, but without faith, neuer man had life. The thiefe that was hanged when Christ suffered did beleue onely, and the most mercifull God justified him. And because no man shal say agayne that he lacked time to do good woorkes, for els he woulde haue done them: trueth it is, and I will not contend therin, but this I will surely affirme, that faith onely saued him. If he had liued and not regarded layth and the workes thereof, he should haue lost his saluation agayne. But this is the effect that I saye, that fayth by it selfe saued him, but workes by them selues neuer justified any man. Here ye haue hearde the

De vocat. Gentium. Li. 1. Ca. 5.

In Sermone de fide, lege, & spiritu sancto.

John. 5.

minde of S. Chrisostome, whereby you may perceiue that neyther fayth is without workes (hauing opportunitie thereto) nor workes can auayle to euerlasting life without fayth.

The second part of the Sermon of good workes.

OF three thinges which were in the former Sermon specially noted of liuely faith, two be declared vnto you. The first was, that fayth is neuer idle without good workes, when occasion serueth. The seconde, that good workes acceptable to God can not be done without fayth. Nowe to go forth to the thirde part, that is: What maner of workes they be which spring out of true fayth, and leade faythfull men vnto euerlasting life. This can not be knowen so well, as by our Sauiour Christe him selfe, who was asked of a certayne great man the same question. What workes shall I do (sayde s Prince) to come to euerlasting life? To whom Jesus aunswered: If thou wilt come to the euerlasting life, kepe the commaundementes. But the Prince not satisfied herewith, asked farther: which commaundementes? The Scribes and Phariseis had made so many of their owne lawes and traditions to bring men to heauen, besydes GODDES commaundementes, that this man was in doubte, whether he shoulde come to heauen by those lawes and

What workes they are that spring of fayth.

Math. 19.

Math. 19.

traditions, or by the lawe of God, and therfore he
asked Christ which commaundementes he ment.
Matth. 19. Wherunto Christ made him a plaine answere, re-
hearsing the commaundementes of God saying:
Thou shalt not kil, thou shalt not commit adulte-
ry, thou shalt not steale, thou shalt not beare false
witnes, honor thy father and mother, and loue
The workes that leade to heuen, be the woorkes of Gods com-maundements. thy neighbours as thy selfe. By which wordes
Christ declared that the lawes of God be the very
way that doth leade to euerlasting life, & not the
traditions and lawes of men. So that this is to
be taken for a most true lesson taught by Christes
owne mouth, that the workes of the mortal com-
maundements of God, be the very true workes of
Man from his first fal-ling from Gods com-maundements, hath euer bene rea-dy to doo the like, and doth deuise woork-es of his owne phan-tasy, to please God with-all. fayth, which leade to the blessed life to come. But
the blindnes and malice of man, euen from the be-
ginning, hath euer bene ready to fall from Gods
commaundementes. As Adam the first man, ha-
uing but one commaundement, that he should not
eate of the fruit forbidden, notwithstanding gods
commaundement, he gaue credit vnto the woma
seduced by the subtill perswasion of the serpent,
and so folowed his owne will, and left gods com-
maundement. And euer since that time, all that
cam of him hath ben so blinded through original
sinne, that they haue bene euer ready to fall from
GOD and his lawe, and to inuent a newe way
vnto saluation, by workes of their owne deuise:
so muche that almost all the worlde forsaking the
true honour of the onely eternall liuing GOD,
wandered about their owne phantasies, worship-
ping some the Sunne, the Moone, the Starres,

some Iupiter, Iuno, Diana, Saturnus, Apollo, Neptunus, Ceres, Bacchus, and other dead men and women. Some therwith not satisfied, worshipped diuers kinds of beastes, birdes, fish, foul, and serpentes, euery country, towne, and house in maner being deuided, and setting vp Images of suche thinges as they liked, and worshipping the same. Suche was the rudenes of the people, after they fell to their owne phantasyes, and lefte the eternall liuing GOD and his commaundementes, that they deuised innumerable Images and gods. In which error and blindnes they did remayne, vntill such time as almightie God, pitying the blindnesse of man, sent his true Prophet Moyses into the world to reproue and rebuke this extreme madnes, and to teache the people to knowe the onely liuing God and his true honor and worship. But the corrupt inclination of man, was so muche geuen to folowe his owne phantasies (and as you would saye) to fauoure his owne birde that he brought vp him selfe, that all the admonitions, exhortations, benefits, and threatninges of God, coulde not keepe him from suche his inuentions. For notwithstanding all the benefites of God, shewed vnto the people of Israell, yet when Moyses went vp into the mountayne, to speake with almightie God: he had tarryed there but a fewe dayes, when the people began to inuent newe gods. And as it came in their heades, they made a calfe of golde, and kneeled downe and worshipped it. And after that, they folowed the Moabites, and worshipped

The deuises and Idolatry of the Gentils.

The deuises and Idolatrye of the Israelites.

Exod. xxxii.

Beelphegor the Moabites God. Reade the booke of Iudges, the bookes of the kings, and the prophetes, and there you shall finde howe vnstedfast the people were, howe ful of inuentions, and more ready to runne after their owne phantasies then Gods most holy commaundementes. There shall you reade of Baall, Moloch, Thamos, Mechom, Baalpeor, Astaroth, Beell, the Dragon, Priapus, the brasen serpent, the twelue signes, and many other, vnto whose images, the people with great deuotion inuented pilgrimages, prestious decking and sensing them, kneling downe and offering to them, thinking that an high merit before God, and to be esteemed aboue the preceptes and commaundements of God. And wher at that time God commaunded no sacrifice to be made, but in Ierusalem onely, they did cleane contrary, making aultars and sacrifices euery where, in hilles, in woods, and in houses; not regarding Gods commaundements, but esteming their owne phantasies and deuotion to be better then they. And the error hereof was so spread abroade, that not onely the vnlearned people, but also the prestes and teachers of the people, partly by glorye and couetousnes were corrupted, and partly by ignorance blindly deceiued with the same abhominations: So much that king Achab hauing but only Helias a true teacher and minister of God, there were eyght hundred and fiftie prestes, that perswaded him to honor Baal, and to do sacrifice in the woods or groues. And so continued that horrible error, vntill the three noble

kinges, as Iosaphat, Ezechias, and Iosias, gods chosen ministers, destroyed the same clerely, and brought againe the people from such their fained inuentions, vnto the very commaundementes of God: for the which thing their immortal reward and glory doth & shal remaine with God for euer. And beside the forsaid inuentions, the inclination of man to haue his own holy deuotions, deuised new sects and religions, called Pharises, Saduceis, and Scribes, with many holy and godly traditions and ordinances (as it seemed by the outward apparance and goodly glistering of the workes) but in very dede all tending to Idolatry, superstition and hipocrisie: their hearts within beingful of malice, pride, couetousnes, and al wickednes. Against which sects & their pretensed holynes Christ cried out more vehemently then he did against any other persons, saying and often rehearsing these wordes: Wo be to you Scribes and Pharises, ye hipocrites, for you make cleane the vessell without, but within you be full of rauine and filthines: thou blind Pharisey and hipocrite, first make the inwarde part cleane: for notwithstanding all the goodly traditions, and outward shews of good workes, deuised of their owne imagination, wherby they appeared to the worlde, moste religious and holy of all men, yet Christ (who sawe their heartes) knewe that they were inwardly in the sight of God, most vnholy, most abhominable and farthest from God of all men. Therfore said he vnto them: Hipocrites, the prophet Esay spake ful truely of you, whē he said:

Religions and sectes amonge the Iewes.

Math. 23.

Math.15. Esay.29.

This people honour me with their lippes, but their heart is farre from me: they worship me in vayne, that teach doctrines and commaundementes of men: For you leaue the commaundementes of God, to kepe your owne traditions.

And though Christ saide, they worship God in vayne that teach doctrines and commaundementes of men: yet he ment not therby to ouerthrowe all mens commaundementes, for he himselfe was either obedient to the Princes and their lawes, made for good order and gouernaunce of the people: but he reproued the lawes and traditions, made by the Scribes and Pharisei's, which were not made only for good order of the people (as the Ciuill lawes were) but they were set vp so high, that they were made to be a right and pure worshipping of God, as they had bene equall with Gods lawes, or aboue them: for many of Goddes lawes coulde not be kept, but were fayne to geue place vnto them. This arrogancy God detested, that man should so aduaunce his lawes, to make them equall with Gods lawes, wherein the true honoring & right worshipping of God standeth, and to make his lawes for them to be left of. God hath appoynted his lawes wherby his pleasure is to be honoured. His pleasure is also, that all mens lawes not being contrary vnto his lawes, shalbe obeyed and kept, as good and necessarie for euery common weale, but not as thinges wherin principally his honor resteth, and all Ciuill mens lawes, either be, or should be made to bring in men the better to kepe Gods lawes: that consequently,

Mens lawes muste be obserued & kept but not as Gods lawes.

sequently, or folowingly, God should be the better honored by them. Howbeit, the Scribes & Pharisays were not content that their lawes shoulde be no higher esteemed then other politique and ciuil lawes, nor woulde not haue them called by the name of other temporall lawes, but called them holy and godly traditions, and would haue them esteemed not onely for a right and true worshipping of God (as Gods lawes be in deede) but also to be the most high honoring of God, to the which the commaundementes of God should geue place. And for this cause did Christ so behemently speake against them, saying: Your traditions, which men esteme so high be abhomination before God. For commonly of suche traditions followeth the transgression or breaking of Gods commaundementes, and a more deuotion in keping of suche traditions, and a greater conscience in breaking of them then of the commaundementes of God. As the Scribes and Phariseis so superstitiously, and scrupulously kept the Sabboth, that they were offended with Christ, because he healed sicke men: and with his Apostles, because they being sore hungry, gathered the eares of corne to eate vpon that day. And because his disciples washed not their handes so often as the traditions required. The Scribes and Pharisees quareled with Christ, saying: Why do thy Disciples breake the traditions of the seniores? But Christ layde to their charge, that they for to kepe their owne traditions, did teache men to breake the verye commaundementes of God. For they taught the people

Holy traditions were esteemed as gods lawes.

Holines of mans deuise is commonly occasion that God is offended. Math. 12.

Math. 15.

ple such a deuotion, that they offered their goodes into the treasure house of the Temple, vnder the pretence of Gods honour, leauing their fathers and mothers (to whom they were chefly bound) vnholpen: and so they brake the commaundementes of God, to kepe their owne traditions. They estemed more an othe made by the golde or oblation in the Temple, then an othe made in the name of God himselfe, or of the Temple. They were more studious to paye their tithes of small thinges, then to do the greater thinges commanded of God, as workes of mercy, or to do iustice, or to deale sincerely, vprightly, and faythfully with God and man: these (saith Christ) ought to be done, and the other not lefte vndone. And to be short, they were of so blinde iudgement, that they stumbled at a strawe, and lesped ouer a blocke. They would (as it were) nicely take a flye out of their cup, and drinke downe a whole Camel. And therfore Christ called them blind guides, warning his disciples from time to time to eschewe their doctrine. For although they semed to the world to be most perfect men, both in liuing and teaching: yet was their life but hipocrisie, and their doctrine but sowre leuen, mingled with superstition, idolatry, and ouerwhart iudgement: setting vp the traditions and ordinaunces of man, in the steade of Gods commaundementes.

Matth. 23.

¶ The thirde part of the Sermon, of good workes.

THat all men might rightly iudge of good workes, it hath bene declared in the seconde parte of this Sermon, what kinde of good workes they be that God woulde haue his people to walk in, namelye suche as he hath commaunded in his holye Scripture, and not suche workes as men haue studied out of their owne brayne, of a blinde zeale and deuotion, without the worde of God. And by mistaking the nature of good workes: man hath most highly displeased God, and hath gone from his will and commaundement. So that thus you haue heard howe muche the worlde, from the beginning vntill Christes time, was euer ready to fall from the commaundements of God, and to leue other meanes to honor and serue him, after a deuotion found out of their owne heads: and howe they did set vp their owne traditions, as high or aboue Gods commaundements, which hath happened also in our times (the more it is to be lamented) no lesse then it did among the Iewes: and that by the corruption, or at the least by the negligence of them that ought to haue preserued the pure and heauenly doctrine left by Christ. What man hauing any iudgement or learning, ioyned with a true zeale vnto God, doth not see, and lamente, to haue entered into

Christes religion, such false doctrin, superstition, idolatry, hipocrisie, and other enormities and abuses, so as by little and little, through the soure leuen thereof, the sweete breade of Gods holye worde hath bene much hindered and layde apart. Neuer had the Jewes in their moste blindnes, so many pilgrimages vnto Images, nor vsed so much kneling, kissing, and sensing of them, as hath bene vsed in our time. Sects and fained religions were neither the forthe part so many among the Jewes, nor more superstitiously & vngodly abused, then of late dayes they haue ben among vs. Which sectes & religions, had so many hipocritical and fayned works in their state of religion (as they arrogantly named it) that their lampes (as they saide) ran alwayes ouer, able to satisfy, not only for their owne sins, but also for al other their benefactours, brothers and sisters of religion, as most vngodly & craftely they had perswaded the multitude of ignorant people: keping in diuers places (as it were) matters or markets of merites, being full of their holy reliques, images, shrines, and workes of ouerflowing abundance, ready to be sold. And al things which they had, were called holy, holy Coules, holy girdels, holy pardons, Besides holy Shors, holy Rules, and al ful of holynes. And what thing cã be more foolishe, more superstitious or vngodly, then that men, women and children, should weare a Friers coate, to deliuer them from agues or pestilence: or when they dye, or when they be buried, cause it to be cast vppon them in hope thereby to be saued.

Sectes and religion amongest Christians now.

Which

which superstition, although (thanks be to God) it hath bene litle vsed in this Realme, yet in diuers other realmes, it hath bene, and yet is vsed both among many, both learned and vnlearned. But to passe ouer the innumerable superstitions that hath ben in straunge apparel, in science in dormitory, in Cloyster, in Chapter, in choyse of meates and in drinkes, and in suche like thinges, let vs consider what enormities and abuses haue bene, in the three chiefe principal poyntes, which they called the three essentials, or three chiefe foundations of religion, that is to say, obedience, chastitie, and willfull pouertie.

The three chief pointes of religion.

Fyrst vnder pretence or colour of obediēce to their father in religion (whiche obedience they made them selues) they were made free by their rules and canons from the obedience of their naturall father & mother, and from the obedience of Emperour and king and all temporall power, whom of very duety by Gods lawes, they were bounde to obey. And so the profession of their obedience not due, was a forsaking of their due obedience. And howe their profession of chastitie was kept; it is more honestye to passe ouer in science, and let the world iudge of that, whiche is well knowen, then with vnchast wordes, by expressing of their vnchast life, to offend chast and godly eares. And as for their wilful pouertie, it was such, that when in possessions, iewels, plate and riches, they were equal or aboue marchantes, gentlemen, Barons, Earles, and Dukes: yet by this subtill sophisticall terme Proprium in communi, that is to

saye,

say, Proper in common, they mocked the worlde, perswading, that notwithstanding all their possessions and riches, yet they kept their vowe, and were in wilfull pouertie. But for all their riches, they might neuer helpe father nor mother, nor other that were in dede very nedy and poore, without the licence of their father Abbot, Prior, or Warden. And yet they might take of euery man, but they might not geue ought to anye man, nor not to them whom the lawes of God bound them to helpe. And so through their traditions & rules, the lawes of God could beare no rule with them. And therfore of them might be most truely saide, that which Christ spake vnto the Pharisees: you breake the commandementes of God by your traditions: you honour God with your lippes, but your hartes be far from him. And the longer prayers they vsed by day & by night vnder pretence or colour of such holynes, to get the fauour of widowes and other simple folkes, that they might sing Trentals and seruice for their husbandes and frendes, and admit or receiue them into their prayers: the more truely is verified of them the saying of Christ: Woe be to you Scribes and Pharisees, hipocrites, for you deuoure widdowes houses, vnder color of long prayers, therfore your damnation shall be the greater. Woe be to you Scribes and Pharisees, hipocrites, for you go about by sea and by land, to make no Nouices and newe brethren, and when they be let in or receaued of your sorte, you make them the children of hel, worse then your selues be. Honour be to God,

Matth. 23.

Matth. 24.

who

who did put light in the heart of his faythfull and true minister of moste famous memorie, king Henry the. viii. and gaue him the knowledge of his worde, and an earnest affection to seke his glorie, and to put away all suche superstitious and pharisaicall sectes by Antechrist inuented, and set vp agayne the true worde of God, and glory of his most blessed name: as he gaue the like spirit vnto the most noble and famous Princes, Iosaphat, Iosias and Ezechias. God graunt all vs the Queenes highnes faythfull and true subiectes, to feede of the sweete and sauorie bread of Gods owne worde, and (as Christ commaunded) to eschewe all our Pharisaicall and Papisticall leauen of mans fayned religion. Which, although it were before God moste abhominable and contrarie to Goddes commaundementes, and Christes pure religion, yet it was prayed to be a most godlye life, and highest state of perfection. As though a man might be more godlye and more perfect by keeping the rules, traditions, and professions of men, then by keeping the holy commaundementes of God. And briefly to passe ouer the vngodly and counterfeite religions, let vs reherse some other kindes of Papisticall superstitions and abuses, as of Beades, of Lady psalters and Rosaries, of fayned Ores, of Saint Barnardes beades, of Saint Algathes letteres, of Purgatorie, of Malles satisfactorie, of Stacions and Jubilies, of fayned Reliques, of halowed Beades, Belles, Breade, Water, palmes, Candelles, Fyre, and suche other, of Superstitious

Other deuises and superstitions.

fastinges,

fastinges, of fraternities or brotherheades, of pardons, with such like marchaundise, which were so esteemed and abused to the great preiudise of Gods glorye and commaundementes, that they were made most high and most holy thinges, whereby to attayne to the euerlasting life, or remission of sinne: yea also, vayne inuentions, vnfruitfull ceremonies, and vngodly lawes, decrees, and counsels of Rome, were in such wise aduaunced, that nothing was thought comparable in authoritie wisedome, learning and godlines vnto them. So that the lawes of Rome (as they saide) were to be receyued of all men, as the foure Euangelistes: to the which all lawes of princes must geue place. And the lawes of God also partly were left of, and lesse esteemed, that the said lawes, decrees, & counsels, with their traditions and ceremonies might be more duely kept and had in greater reuerence. Thus was the people, through ignorance so blinded, with the goodly shewe and apparaunce of those thinges, that they thought the keping of them to be a more holynes, a more perfect seruice and honoring of God, and more pleasing to God, then the keeping of Gods commaundementes. Such hath bene the corrupt inclination of man, euer superstitiously geuen to make new honoring of God of his owne head, and then to haue more affection and deuotion to kepe that, then to search out Gods holy commaundementes, and to kepe them. And furthermore, to take Gods commaundementes for mens commaundements, and mens commaundementes for Gods commaundements,

Decrees and Decretals.

yea,

yea, and for the highest, and most perfect and holy of all Gods commaundementes. And so was all confused, that scant well learned men, and but a small number of them, knew, or at the least would knowe, and durst affirme the trueth, to seperate or sever Gods commaundementes from the commaundements of men, wherupon did grow much error, superstition, ydolatrie, vayne religion, ouerwhart iudgement, great contention, with all vngodly liuing.

An exhortation to the keping of gods commaundementes.

Wherefore as you haue any zeale to the right and pure honoring of God: as you haue any regarde to your owne soules, and to the life that is to come, which is both without payne, and without ende: apply your selues chiefly aboue al thinges to read and to heare Gods word: marke diligently therin, what his will is you shall do, and with all your endeuour apply your selues to folowe the same. First you must haue an assured fayth in god, and geue your selues wholly vnto him, loue him in prosperitie and aduersitie, and dread to offende him euermore. Then for his sake loue all men, frendes and foes, because they be his creation and ymage, and redeemed by Christ, as ye are. Cast in your mindes how you may do good vnto all men, vnto your powers, and hurte no man. Obey all your superiors & gouernours, serue your masters faythfully and diligently, aswell in their absence, as in their presence, not for dread of punishment onely, but for conscience sake, knowing that you are bound so to do by Gods commaundementes. Disobey not your fathers and mothers, but ho-

A briefe rehearsall of Gods commaundementes.

vnto them, helpe them, and please them to your power. Oppresse not, kill not, beate not, neyther slaunder nor hate any man. But loue all men, speake well of all men, helpe and succour euery man, as you maye, yea euen your enemies that hate you, that speake euil of you, and that do hurt you. Take no mans goodes, nor couet your neighbours goods wrongfully, but content your selues with that whith ye get truely, and also bestowe your owne goodes charitably, as nede and case requireth. Flye all ydolatrie, witchcraft, and periurie, commit no maner of adultery, fornication, nor other vnchastnes, in will nor in dede, with any other mans wife, widdowe, or mayde, or otherwise. And trauayling continually during your life, thus in the keping the commaundementes of God (wherin standeth the pure principall, and right honor of God, and which wrought in faith, god hath ordeined to be the right trade and path way into heauen:) you shall not fayle, as Christ hath promised, to come to that blessed and euerlasting life, where you shall liue in glory and ioy with God for euer. To whom be prayse, honour, and empery, for euer and euer. Amen.

and Charitie.

In all thinges that be good to be taught vnto Christen people, there is nothing more necessarie to be spoken of, and dayly called vppon, then charity: aswel for that al maner of workes of righteousnes be contayned in it, as also, that the decay thereof is the ruine or fall of the worlde, the banishment of vertue, and the cause of all vice. And for so muche as almost euery man maketh and frameth to him selfe charitie after his owne appetite, and howe detestable soeuer his life be, both vnto God and man, yet perswadeth him selfe that he hath charitie: therefore you shall heare nowe a true and playne description or setting forth of charitie, not of mens imagination: but of the verye wordes and example of our sauiour Iesus Christ. In which description or setting forth, euery man (as it were in a glasse) may consider him selfe, and see playnly without errour, whether he be in the true charitie or not.

What charitie is.

Charitie is, to loue God with al our hart, al our life, and al our powers and strength. With al our hart: that is to say, that our hartes, minde, and study be set to beleue his word, to trust in him, and to loue him aboue all other thinges that we loue best in heauen or in earth. With al our life, that is to say, that our chiefe ioy & delight be set vpon him & his honour, and our whole life geuen vnto the seruice of him aboue all thinges, with him to

The loue of God.

liue and dye, and to forsake all other thinges, ra-
Mach. 10. ther then him. For he that loueth his father or mother, sonne or daughter, house or lande, more then me (saith Christ) is not worthy to haue me. With al our powers, that is to say, that with our handes and feete, with our eyes and eares, our mouthes and tonges, and with all our partes and powers, both of body & soule, we should be geuen to the keping and fulfilling of his commaundements. This is the first and principal part of chri-
The loue of thy neibour. stie, but it is not the whole: for charitie is also, to loue euery man, good and euill, frende and foe, and whatsoeuer cause be geuen to the contrarie, yet neuer the lesse to beare good will and hart vnto euery man, to vse our selues well vnto them, aswel in wordes and countenaunces, as in all our outward actes & dedes. For so Christ himselfe taught
Math. 22. and so also he performed in dede. Of the loue of God he taught in this wise vnto a doctour of the law, that asked him, which was the greatest chief commaundement in the law? loue thy Lord God
Math. 5. (sayd Christ) with al thy hart, with al thy life, and with all thy mind. And of the loue that we ought to haue among our selues eche to other, he techeth vs thus: you haue heard it taught in times past, thou shalt loue thy frende and hate thy foe, but I tell you: loue your enemies, speake well of them that diffame you and speake euil of you, do wel to them that hate you, pray for them that vexe and persecute you, that you maye be the children of your father that is in heauen. For he maketh his sunne to rise bothe vpon the euill and good, and

sendeth

sendeth raine to iust and vniust. For if you loue them that loue you, what reward shall you haue? Doo not the Publicanes likewise? And if you speake well onely of them that be your brethren and dere beloued frendes; what great matter is that? Do not the Heathen the same also. These be the very wordes of our Sauiour Christ himselfe, touching the loue of our neighbour. And forasmuch as the Pharisees (with their moste pestilent traditions, and false interpretations and gloses) had corrupted and almost clerely stopped vp this pure well of Gods liuely worde, teaching that this loue and charitie pertained onely to a mans frends, and that it was sufficient for a man to loue them, which do loue him, and to hate his foes; therfore Christ opened this well againe, purged it, and scoured it, by geuing vnto his godlye lawe of charitie, a true and clere interpretation, which is this: that we ought to loue euery man both frende and foe, adding therto what commoditie we shall haue thereby, and what incommoditie by doing the contrary. What thing can we wishe so good for vs, as the eternall heauenly father to reckon and take vs for his children? And this shall we be sure of (saith Christ) if we loue euery man without exception. And if we do otherwise (saith he) we be no better then the Pharisees, Publicans and Heathen, and shall haue our rewarde with them: that is, to be shut out from the number of Gods chosen children, and from his euerlasting inheritaunce in heauen.

Thus of true charitie Christ taught, that euery

man is bounde to loue God aboue al thinges, and to loue euery man, frend and foe. And thus likewise he vsed himselfe, exhorting his aduersaries, rebuking the faultes of his aduersaries, and when he could not amend them, yet he prayed for them. First he loued god his father aboue al thinges: so much that he sought not his owne glory and wil, but the glory & will of his father. I seeke not (said he) mine owne will, but the will of him that sent me. For he refused not to dye, to fulfil his fathers wil, saying: if it may be, let this cup of death go from me: if not, thy wil be done, and not mine. He loued not only his frendes, but also his enemies, which (in their heartes) bare exceding great hatred against him, and in their tongues spake al euil of him, and in their actes and dedes pursued him with al their might and power, euen vnto death, yet al this notwithstanding, he withdrew not his fauour from them, but stil loued them, meaned vnto them of loue, rebuked their false doctrine, their wicked liuing, and did good vnto them, patiently taking whatsoeuer they spake of or did against him. When they gaue him euill words, he gaue none euill againe: when they did strike him, he did not smite again: and when he suffred death, he did not fle a them, nor threten them, but prayed for them, and did put al thinges to his fathers will. And as a sheepe that is led vnto the shambles to be slain, and as a lambe that is dumme of his fleece maketh no noyse nor resistence, euen so went he vnto his death, without any repugnance, or opening of his mouth to say any euill.

John. 5.

Math. 26.

Esay. 53.
Acts. 8.

Thus haue I set forth vnto you, what charitie is, aswell by the doctrine, as by the examples of Christ himselfe. Whereby also euery man may, without error know himself, what state and condition he standeth in, whether he be in charitie, (and so the childe of the father in heauen) or not. For although almoste euery man perswaded him selfe to be in charitie, yet let him examine none other man, but his owne hart, his life and conuersation, and he shall not be deceiued, but truely decerne and iudge, whether he be in perfect charitie or not. For he that foloweth not his own appetite and will, but geueth him selfe earnestly to God, to do all his will and commaundements, he may be sure that he loueth God aboue all things, and els surely he loueth him not, whatsoeuer he pretend: as Christ saide: if ye loue me, kepe my commaundementes. For he that knoweth my commaundements, and kepeth them, he it is (said Christ) that loueth me. And again he saith: he that loueth me, will kepe my word, and my father will loue him, and we will both come to him, and dwell with him. And he that loueth me not, will not kepe my wordes. And likewise he that beareth good heart and minde, and vseth well his tongue and deedes vnto euery man, frend and foe, he may know therby, that he hath charitie. And then he is sure also that almightie God taketh him for his dere beloued sonne, as S. John saith: hereby manifestly are knowen the children of God, from the children of the deuill: for whosoeuer doth not loue his brother, belongeth not vnto God.

John. 13.

1. John. 4.

of Charitie.

YOu haue heard a playne and a fruitfull setting forth of Charitie, and howe profitable and necessarie a thing charitie is. Howe charitie stretcheth it selfe both to God and man, frende and foe, and that by the doctrine and example of Christ. And also who may certifie him selfe whether he be in perfecte charitie or not, now as concerning the same matter it followeth. The peruerse nature of man corrupt with sinne and destitute of Gods worde and grace, thinketh it agaynst all reason, that a man should loue his enemie, and hath many perswasions, whiche bring him to the contrary. Agaynst all which reasons we ought aswell to set the teaching, as the liuing of our Sauiour Christ, who louing vs (when we were his enemies) dothe teach vs to loue our enemies. He did pacientlye take for vs many iniuries, suffered beating and most cruell death. Therfore we be no members of him, yf we will not folowe him. Christ (sayth S. Peter) suffered for vs, leauing an example that we should folowe him.

Agaynst carnal flesh that will not forgeue their enemies.

1. Peter. 2.

Further more, we must consider, that to loue our frendes, is no more but that which theues, adulterers, homicides, and al wicked persons do: yea so much that Iewes, Turkes, Infidels, and al brute beastes do loue them that be their frendes, of whō they haue their liuing, or any other benefites. But to loue enemies, is the proper condition only

of them, that be the children of God, the disciples and folowers of Christ. Notwithstanding, mans froward and corrupt nature weygheth ouer depely manye times, the offence and displeasure done vnto him by enemies, and thinketh it a burden intollerable, to be bound to loue them that hate him. But the burden should be easie enough, if (on the other side) euery man would consider, what displeasure he hath done to his enemie agayne, and what pleasure he hath receyued of his enemie. And if we find no equall or euen recompence neyther in receyuing pleasures of our enemie, nor in requiting displeasures vnto him agayne: then let vs ponder the displeasures whiche we haue done agaynst almightie God, how often, and how greeuously we haue offended him, whereof yf we will haue of God forgeuenes, there is none other remedy, but to forgeue the offences done vnto vs, which be very smal in comparison of our offences done agaynst God.

And if we consider that he which hath offended vs deserueth not to be forgeuen of vs, let vs consider agayne that we much lesse deserue to be forgeuen of God. And although our enemie deserue not to be forgeuen for his owne sake, yet we ought to forgeue him for Goddes sake, considering howe great and manye benefites we haue receyued of him, without our deserts, and that Christ hath deserued of vs, that for his sake we should forgeue them their trespasses committed agaynst vs. But here may rise a necessary question to be dissolued: if charitie require to thinke, speake, and do well

A question.

vnto

vnto euery man, both good and euill: howe can magiſtrates execute iuſtice vpon malefactors or euill doers with charitie? Howe can they caſt euill men in priſon, take away their goodes, and ſometime their liues, according to lawes: if charitie wil not ſuffer them ſo to do? Hereunto is a playne and a briefe aunſwere, that plagues and puniſhementes be not euill of them ſelues, yf they be well taken of the harmeles. And to an euill man they are both good and neceſſary, and may be executed according to charitie, and with charitie ſhould be executed. For declaration wherof you ſhall vnderſtande, that charitie hath two offices, thone contrary to the other, and yet both neceſſary to be vſed vpon men of contrarie ſorte and diſpoſition. The one office of charitie is, to cheriſh good and harmles men, not to oppres them with falſe accuſations, but to encourage them with rewards to do well, and to continue in well doing, defending them with the ſword from their aduerſaries. And the office of Biſhoppes and Paſtors is, to praiſe good men for well doing, that they may continue therein, and to rebuke and correct by the word of God, the offences and crimes, of all euill diſpoſed perſons. For the other office of charitie is to rebuke, correct, and puniſhe vice, without regarde of perſons, and is to be vſed againſt them onely, that be euill men, and malefactors or euill doers. And that it is aſwell the office of charitie to rebuke, puniſhe, and correct them that be euill, as it is to cheriſh and rewarde them that be good and harmeles. Saint Paul declareth, (writing to the

An aſſwere.

Charitie hath two offices.

Romans)

Romans) saying, that the high powers are ordei- Rom.13.
ned of God, not to be dreadful to them that do wel,
but vnto malefactors: to drawe the sword, to take
vengeaunce of him that committeth the sinne.
And S. Paule biddeth Timothie stoutlye and 1.Tim.2.
earnestlye to rebuke sinne by the worde of God.
So that both offices should be diligently execu-
ted, to fight against the kingdome of the deuil: the
preacher with the word, and the gouernour with
the sword. Els they loue neither God, nor them
whom they gouerne, yf (for lacke of correction)
they wilfully suffer God to be offended, and them
whom they gouerne to perishe. For as euery lo-
uing father correcteth his naturall sonne when
he doth amisse, or els he loueth them not: so al go-
uernours of Realmes, countreys, townes, and
houses, should louingly correct them which be of-
fendours vnder their gouernaunce, and cherishe
them which liue innocently, yf they haue any res-
pect, eyther vnto God and their office, or loue vn-
to them, of whom they haue gouernaunce. And
suche rebukes and punishementes of them that
offende, muste be done in due time, least by delay,
the offendours fall hedlonges into all maner of
mischieke, and not onely be euill themselues, but
also do hurt vnto many men, drawing other by
their euill example, to sinne and outrage after
them. As one theeke maye both robbe many men,
and also make many theeues: and one seditious
person may allure many, and noy a whole towne
or countrey. And suche euill persons that be so
great offendours of God, and the common weale,

charitie

charitie requireth to be cut off from the body of the common weale, least they corrupt other good and honest persons: like as a good Surgion cutteth away a rotten and festred member, for loue he hath to the whole body, lest it infect other members adioyning to it. Thus it is declared vnto you, what true charitie or christian loue is, so plainly that no man neede to be deceiued. Which loue, whosoeuer kepeth not onely towardes God (whom he is bound to loue aboue all things) but also towardes his neighbor aswel frend as foe, it shall surely kepe him from all offence of God, and iust offence of man. Therfore beare wel away this one short lesson, that by true christian charitie, God ought to be loued, good and euill, frende and foe, & to all such, we ought (as we may) to do good: those that be good, of loue to encourage and cherish, because they be good: and those that be euill, of loue to procure and seeke their correction and due punishment, that they may thereby either be brought to goodnes, or at the least, that God and the cõmon wealth may be lesse hurt and offended. And if we thus direct our life, by christian loue & charitie, then Christ doth promise and assure vs that he loueth vs, that we be the children of our heauenly father, reconciled to his fauour, very members of Christ: and that after this short time of this present and mortal life, we shal haue with him euerlasting life, in his euerlasting kingdome of heauen: Therfore to him with the father and the holy Ghost be all honour and glory, now & euer. Amen.

periury.

Almighty God, to thintent his moste holy name should be had in honor and euermore be magnified of the people, commaundeth that no man should take his name vainely in his mouth, threatning punishement vnto him that vnreuerently abuseth it by swearing, forswearing, and blasphemie. To thintent therefore that this commaundement may be the better knowen and kept, it shalbe declared vnto you both how it is lawfull for christian people to sweare, and also what perill and daunger it is vaynely to sweare, or to be forsworne. First, when Iudges require othes of the people for declaration or opening of the truth, or for execution of Iustice: this maner of swering is lawful. Also when men make faithful promises, with calling to witnes of the name of God, to kepe couenaintes, honest promises, statutes, lawes, and good customs: as Christian Princes do in their conclusions of peace, for conseruation of common wealthes, and priuate persons promise their fidelitie in matrimonie, or one to another in honestie & true frendship: and all men when they do sweare to kepe common lawes and locall statutes and good customs, for due order to be had & continued among men, when subiects do swere to be true and faithfull to their king and soueraigne Lord, and when Iudges, magistrates, and officers sweare truely to execute their offices, and when a man woulde affirme

How and in what cases it is lawfull to sweare.

affirme the trueth to the ſetting forth of Goddes glory (for the ſaluation of the people) in open preaching of the Goſpell, or in geuing of good counſaile priuatly for their ſoules health. All theſe maner of ſwearinges for cauſes neceſſary and honeſt, be lawfull. But when men do ſweare of cuſtome, in reaſoning, bying and ſelling, or other dayly communication (as many be common and great ſwearers) ſuch kind of ſwearing is vngodly, vnlawfull and forbidden by the commaundement of God. For ſuch ſwearing is nothing elſe but taking of Gods holy name in vayne. And here is to be noted that lawfull ſwearing is not forbidden, but commaunded of almightie God. For we haue examples of Chriſt and godly men in holy ſcripture, that did ſweare themſelues, and

Deu.9. required othes of other likewiſe. And Gods commaundement is: Thou ſhalt dread thy Lord God,

Pſal.63. and ſhalt ſweare by his name. And almightie God by his Prophet Dauid ſaith: all men ſhalbe prayſed that ſweare by him.

John.3. Thus did our Sauiour Chriſt ſweare diuers

2.Cor.1. times, ſaying: verily verily. And S. Paule ſwea-

Gen.24. reth thus: I call God to witnes. And Abraham (waxing olde) required an othe of his ſeruaunt, that he ſhould procure a wife for his ſonne Iſaac, which ſhould come of his owne kinred: and the ſeruaunt did ſweare that he woulde perfourme his maiters will. Abraham alſo being required,

Gen.22. did ſweare vnto Abimelech the king of Gerar, that he ſhoulde not hurt him nor his poſteritie. And ſo likewiſe did Abimelech ſweare vnto Abra-

ham.

ham. And Dauid did sweare to be and continue a faythfull frend to Jonathas, and Jonathas did sweare to become a faithfull frende vnto Dauid.

Also GOD once commaunded, that if a thing were layed to pledge to any man, or left with him to kepe, if the same thyng were stolne, or lost, that the keper therof should be sworne before Judges, that he did not conuey it away, nor vsed any disceite, in causing the same to be conueyed away, by his consent or knowledge. And S. Paule saieth: that in all matters of controuersy betwene two persons, where as one sayeth yea, and the other nay, so as no due proofe can be had of the truth, the ende of euery suche controuersy must be an othe ministred by a Judge. And moreouer, God by the Prophet Jeremie saieth: thou shalt sweare the Lord liueth, in truth, in iudgement, in righteousnes. So that whosoeuer sweareth when he is required of a Judge, let him be sure in his conscience, that his othe haue these three conditions, and he shall neuer nede to be afrayde of periury. First he that sweareth, must swear truly: that is, he must (setting apart all fauor and affection to the parties) haue the truth onely before his eyes, and for loue thereof, say and speake that which he knoweth to be truth, and no further. The second is, he that taketh an othe, must do it with iudgement, not rashly and vnaduisedly, but soberly considering what an oth is. The third is, he that sweareth, must sweare in righteousnes: that is, for the very zeale and loue, which he beareth to the defence of innocency, to ỹ maintenance of the truth.

Hebr. 6.

What condition an othe ought to haue.

The first.

The second.

The third.

truth, and of the righteousnes of the matter or cause: all profite, disprofite, all loue and fauour vnto the person, for frendship or kinred, layde apart. Thus an othe (if it haue with it these three conditions) is a part of Gods glory, which we are bounde by his commaundement, to geue vnto him. For he willeth that we shall sweare onely by his name: not that he hath pleasure in our othes, but like as he commaunded the Jewes to offer sacrifices vnto him, not for any delight that he had in them, but to kepe the Jewes from committing of Idolatrye: so he commaunding vs to sweare by his holy name, doth not teache vs that he deliteth in swearing, but he therby forbiddeth all men to geue his glory to any creature in heauen, earth, or water. Hitherto you see, that othes lawfull, are commaunded of God, vsed of Patriarkes and Prophetes, of Christ himselfe, and of his Apostle Paule. Therefore Christian people must thinke lawfull othes, both godly and necessary. For by lawful promise and couenaunts confirmed by othes, Princes and their countries are confirmed in common tranquilitie and peace. By holy promises, with calling the name of God to witnesse, we be made liuely members of Christe, when we profesle his religion, receiuing the Sacrament of Baptisme. By like holy promise the sacrament of matrimony knitteth man and wife in perpetuall loue, that they desire not to be separated, for any displeasure or aduersitie that shall after happen. By lawfull othes, which Kinges, Princes, Judges and Maiestrates doo sweare,

Why we be willed in Scripture to sweare by the name of God.

Esay. 42. Psal. 15.

Commodities had by lawfull oths made and obserued.

common

common lawes are kept inuiolate: Iustice is indifferently ministred, harmelesse persons, fatherlesse children, widdows, and poore men are defended from murtherers, oppressors and theues, that they suffer no wrong nor take any harme. By lawfull othes, mutuall societie, amitie, and good order is kept continually in all comminalties, as boroughes, cities, townes and villages. And by lawful othes, malefactors ar searched out, wrong doers are punished, & they which susteine wrong, are restored to their right. Therfore, lawful swearing cannot be euill, which bringeth vnto vs so many godlye, good, and necessary commodities.

Wherfore, when Christ so earnestly forbad swearing, it may not so be vnderstanded, as though he did forbid al maner of othes: but he forbiddeth al vain swearing, and forswearing both by god and by his creatures, as the common vse of swearing, in bying, selling, and in our dayly communication, to the intent euery christian mans word should be alwel regarded in such matters, as if he should confirme his communication with an othe. For euery Christian mans worde (saith S. Hierome) should be so true, that it should be regarded as an othe. And Chrisostome witnessing the same, saith: It is not conuenient to sweare, for what needeth vs to sweare, when it is not lawfull for one of vs to make a lye vnto an other? Peraduenture some will say: I am compelled to sweare, for els men that do common with me, or do bye and sell with me, will not beleue me. To this answereth S. Chrisostome, that he that thus sayeth, sheweth

Vayne swearing is forbidden.

An obiectiō

An answer.

himselfe to be an vniust, and a deceitfull person: for if he were a trustie man, and his dedes taken to agree with his wordes, he should not neede to sweare at all. For he that vseth truth & plainnes in his bargaining and communication, he shall haue no nede by such vain swering, to bring him selfe in credence with his neighboures, nor his neighbours will not mistrust his sayinges. And if his credence be so muche lost in deede, that he thinketh no man will beleue him without he sweare, then he may well thinke, his credence is cleane gone. For truth it is (as Theophilactus writeth) that no man is lesse trusted, then he that vseth much to sweare. And almighty God by the wise man saith: That man which sweareth much shalbe full of sinne, and the scourge of God shall not depart from his house.

Eccle. 23.

But here some men wil say, for excusing of their many othes in their dayly talke: why shoulde I not sweare, when I sweare truely? To suche men it may be laide that though they sweare truely, yet in swering often, vnaduisedly for trifles, without necessitie, and when they should not sweare, they be not without fault, but do take Gods most holy name in vayne. Muche more vngodly and vnwise men are they, that abuse Gods most holy name, not only in bying and selling of smal thinges dayly in all places, but also eating, drinking, playing, commoning and reasoning. As if none of these thinges might be done, except in doing of them, the most holy name of God be commonly vsed, and abused, vainely and vnreuerently tal-

Another obiection.

An answer.

red of, swome by and forswome, to the breaking of Gods commaundement, and procurement of his indignation.

The second part of the Sermon of Swearing.

YOu haue bene taught in the first part of this Sermon against swering and periury, what great danger it is to vse the name of God in vain. And that all kinde of swearing is not vnlawefull, neither agaynst Gods commaundement, and that there be three thinges required in a lawfull oth. First, that it be made for the maintenance of the truth. Second, that it be made with iudgement, not rashly and vnaduisedly. Thirdly, for the zeale and loue of iustice. Ye heard also what commodities commeth of lawfull othes, and what daunger commeth of rash and vnlawful othes. Now as concerning the rest of the same matter, ye shall vnderstande that aswell they vse the name of God in vain, that by an othe make lawefull promises of good and honest thinges, and performe them not: as they which do promise euill and vnlawfull thinges, and do performe the same. Of such men that regard not their godly promises bound by an othe, but wittingly and wilfully breaketh them, we do reade in holy scripture two notable punishmentes. First, Iosue and the people of Israell made a league and faythfull promise of perpetual amitie

Lawefull othes and promises sholde be better regarded.

Iosue. 9.

and frendship with the Gabaonits: notwithstanding, afterwarde in the dayes of wicked Saule, many of these Gabaonites were murdered, contrary to the saide faithfull promise made. Wherewith almightie God was so sore displeased, that he sent an vniuersall hunger vppon the whole countrey, which continued by the space of three yeres. And God would not withdraw his punishment vntil the said offence was reuenged by the death of vii. sons, or next kinsmen of king Saul.

2. Reg. 2. Also whereas Sedechias king of Jerusalem had promised fidelitie to the king of Chaldea: afterward when Sedechias, contrary to his othe and allegiance, did rebel against king Nabuchodonozor: this Heathen king by Gods permission and sufferance, inuading the land of Jewry, and besieging the citie of Jerusalem, compelled the saide king Sedechias to flee, and in flying tooke him prisoner, slew his sons before his face, and put out both his eyes: and binding him with chaynes, led him prisoner miserably into Babilon.

Unlawfull othes and promises are not to be kept.

Thus doeth God shew plainely howe much he abhorreth breakers of honest promises bound by an othe made in his name. And of them that make wicked promises by an othe, and will performe the same, we haue example in the Scripture, chiefly of Herode, of the wicked Jewes, and of Jephthath. Herode promised by an othe vnto the damosell which daunced before him, to geue vnto her whatsoeuer she woulde aske: when she was instructed before of her wicked mother, to aske the head of S. Iohn Baptist. Herode as he

Matth. 14.

tooke

tooke a wicked oth, so he more wickedly perfourmed the same, and cruelly slew the most holy prophete. Likewise did the malicious Jewes make an oth, curling them selues if they did either eate or drinke, vntill they had slaine S. Paule. And Jephthath, when God had geuen to him victory of the children of Ammon, promised of a foolishe deuotion vnto God, to offer for a sacrifice vnto him that person which of his owne house, should first meete with him, after his returne home. By force of which fonde and vnaduised othe, he did slea his owne and onely daughter, which came out of his house with mirth and ioy to welcome him home. Thus the promise whiche he made most foolishly to God, against Gods euerlasting will and the lawe of nature, most cruelly he perfourmed: so committing against God double offence. Therfore, whosoeuer maketh any promise, binding himselfe therevnto by an othe: let him foresee that the thing whiche he promiseth be good, honest, and not agaynst the commaundement of God, and that it be to his owne power to performe it iustly: And such good promises must all men kepe evermore assuredly. But if a man at anytime shall, eyther of ignorance or of malice, promise and sweare to do any thing, which is eyther agaynst the law of Almighty God, or not in his power to perfourme: let him take it for an vnlawfull and vngodly othe.

Jewes.23. Judg.11.

Agaynst periury.

Nowe some thing to speake of periury, to the intent you should know how great and greuous an offence against God this wilfull periury is. I will

An othe before a iudge.

shew you what it is to take an oth before a iudge vpon a booke. First, when they laying their handes vpon the Gospel boke, do sweare truely to enquire and to make a true presentment of things, wherewith they be charged, and not to let from saying the truth and doing truely, for fauor, loue, dread or malice of any person, as God may helpe them, and the holy contents of that booke: They must consider, that in that booke is conteyned Gods euerlasting truth, his moste holy and eternall worde, whereby we haue forgeuenes of our sins, and be made inheritours of heauen, to liue for euer with Gods angels and his saintes, in ioy and gladnes. In the Gospell booke is conteyned also Gods terrible threates to obstinate sinners that will not amende their liues, nor beleue the truth of God his holy worde, and the euerlasting payne prepared in hell for Idolaters, hipocrites, for false and vayne swearers, for periured men, for false witnes bearers, for false condemners of innocent and giltlesse men, and for them which for fauour hide the crimes of euill doers, that they should not be punished. So that whosoeuer wilfully forsweareth himselfe vpon Christes holy Euangely, they vtterly forsake Gods mercy, goodnes and truth, the merits of our sauiour Christes natiuitie, life, passion, death, resurrection and ascention. They refuse the forgeuenes of sinnes, promised to all penitent sinners, the ioyes of heauen, the company with Angels and Saintes for euer. All which benefites and comfortes, are promised vnto true Christian persons in the Gospel.

And they, so being forswome vpon the Gospell, do betake themselues to the deuils seruice, the master of all lyes, falshood, deceit and periury, prouoking the great indignation and curse of God, against them in this life, and the terrible wrath and iudgement of our sauiour Christ, at the great day of the last iudgment, whē he shal iustly iudge both the quicke and the dead, according to their workes. For who soeuer forsaketh the truth, for loue or displeasure of any man, or for lucre and profite to him selfe, doth forsake Christ, and with Iudas betray him. And although suche periured mens falshood be nowe kept secret, yet it shalbe opened at the last day when the secretes of al mens hearts shalbe manifest to all the world. And then the truth shall appeare, and accuse them: and their owne conscience with all the hirsted compasse of heauen, shall beare witnes truely against them. And Christ the righteous Iudge, shal then iustly condemne them to euerlasting shame and death. This sinne of periury, almightie God by the Prophete Malachy, doth threaten to punishe sore, saying vnto the Iewes: I will come to you in iudgement, and I will be a swift witnes and a sharpe Iudge vpon sorcerers, adulterers, and periured persons. Which thing to the Prophete Zachary God declareth in a vision, wherein the prophete sawe a booke flying, whiche was. xx. cubites longe, and. x. cubites broade, God saying then vnto him: This is the curse that shall go forth vppon the face of the earth, for falsehood, false swearing, and periury. And this curse shall

Though periurye do escape here vnpunished and vnpunished, it shall not do so euer.

Mala. 3.

Zacha. 5.

enter into the house of the false man, and into the house of the periured man, and it shall remayne in the middest of his house, and consume him, the timber and stones of his house. Thus you see how muche God doth hate periurie, and what punishment God hath prepared for false swearers and periured persons.

Thus you haue heard, how and in what causes it is lawful for a Christian man to swere: ye haue heard what properties and conditions a lawfull othe must haue, and also howe such lawfull othes are both godly, and necessarie to be obserued: ye haue hearde, that it is not lawefull to sweare vainely (that is) otherwaies then in such causes and after suche sorte as is declared. And finally, ye haue heard howe damnable a thing it is, eyther to forsweare our selues, or to kepe an vnlawefull and an vnaduised othe. Wherfore let vs earnestly call for grace, that all vayne swearing and periury set apart, we may onely vse such othes as be lawefull and godly, and that we maye truely without all fraude kepe the same, according to Gods will and pleasure.

To whom with the sonne and the holy ghost, be all honour and glory.

Amen.

A Sermon, howe daungerous a thing it is to fall from God.

FOur going from God, the wiseman saith, that pride was the first beginning; for by it mans hart was turned from God his maker, for pride (saith he) is the fountaine of al sinne; he that hath it shalbe ful of curssinges, and at the ende it shall ouerthrowe him. And as by pride and sinne we go from God; so that God and al goodnes with him go from vs. And the Prophet Oze doth plainly affirme, that they which go awaye still from God by vicious liuing, and yet would go about to pacifie him otherwise by sacrifice, and enterteine him therby, they labour in vayne. For, notwithstanding all their sacrifice, yet he goth still away from them. For so much (saith the Prophet) as they do not apply their minds to returne to God, although they go about with whole flockes and heardes to seke the Lorde: yet they shall not finde him, for he is gone away from them. But as touching our turning to God, or from God, you shall vnderstande, that it may be done diuers waies. Somtimes directly by Idolatrie, as Israel and Iuda then did: somtimes men go from God by lacke of faith, and mistrusting of God, wherof Esay speaketh in this wise: Woe to them that go downe into Egipt to seke for helpe, trusting in horses, and hauing confidence in the number of chariots and puissaunce or power of horsemen: They haue no confidence in the holy God of Israell, nor seke for the Lorde.

Eccle. 10.

Oze. 5.

Esay. 31.

But what foloweth? The Lord shal let his hand fall vpon them, and downe shall come, both the helper, and he that is holpen. They shall be destroied altogether. Sometime men go from God by the neglecting of his commaundementes concerning their neighbours: which commaundeth them to expresse hartie loue towardes euery man. Zach.7. As Zacharie laide vnto the people in Goddes behalfe: Geue true iudgement, shewe mercy and compassion euery one to his brother, imagine no deceipt towardes his brother, ye children fatherles and motherlesse, towardes straunger, or the poore, let no man forge euil in his hart against his brother. But these thinges they paste not of, they turned their backes, and went their waye, they stopped their eares that they might not heare, they hardened their harts as an Adamant stone, that they might not listen to the lawe and the wordes that the Lord had sent through his holy spirite, by his auncient Prophetes. Wherefore the Lorde shewed his great indignation vpon the. It came to passe (saith the Prophet) euen as I tolde them: as they would not heare, so when they cried they were not heard, but were scattered into all kingdomes which they neuer knewe, and their lande was made desolate. And to be short, all they that may not abide the word of God, but following the perswasions and stubbornes of their own hartes, go backward and not forward (as it is said in Jeremie) they go and turne away from God. Insomuch that Origen saith. Ye that with mind, with study, with deedes, with thought and feare applieth

and

and geueth him selfe to Gods word, and thinketh vpon his lawes daye and night, geueth him selfe wholly to God, and in his preceptes and cõmaundementes is exercised: this is he that is turned to God. And on thother part he saith: Whosoeuer is occupied with fables and tales when the word of God is rehearsed, he is turned from God. Whosoeuer in time of reading Gods word, is carefull in his mind of worldly busines, of money, or of lucre, he is turned from God: whosoeuer is entangled with the cares of possessions, filled with couetousnes of riches: whosoeuer studieth for the glory and honor of this worlde, he is turned from God. So that after his mind, whosoeuer hath not a speciall mind to that thing that is cõmaunded or taught of god, he that doth not listen vnto it, embrace and print it in his hart, to thintent that he may duely fashion his life therafter, he is plainely turned from God, although he do other thinges of his owne deuotion and mind, which to him seme better, and more to Gods honor. Which thing to be true, we be taught and admonished in the holy scripture by therample of king Saul, who being commaunded of God by Samuell, that he should kill all the Amalechites, and destroy them clerely with their goodes and cattel: yet he, being moued partly with pitie and partly (as he thought) with deuotion vnto God, saued Agag the king, & al the chiefe of their cattell, therewith to make sacrifice vnto God. Wherwithal god being displesed highly, said vnto the prophet Samuel: I repent that euer I made Saul king, for he hath forsaken me,

1. Reg. 15.

and

and not folowed my wordes, and so he cõmaunded Samuel to shew him. And when Samuel asked wherefore (contrary to Gods worde) he had saued the cattel: he excused the matter, partly by feare, saying he durst do none other, for that the people would haue it so: partly, for that they were goodlye beastes, he thought God would be content, seing it was done of a good intent and deuotion, to honour God with the sacrifice of them.

But Samuell reproouing all such intentes and deuotions (seme they neuer so much to Gods honor, if they stand not with his worde, wherby we may be assured of his pleasure) saide in this wise: Would God haue sacrifices and offrings? Or rather that his worde shoulde be obeyed? To obey him, is better then offrings, and to listen to him, is better then to offer the fat of Rams: yea, to repugne against his voyce, is as euil as the sinne of southsaying: and not to agree to it, is like abhominable Idolatry. And nowe, forasmuche as thou haste caste away the worde of the Lorde, he hath caste away thee, that thou shouldest not be king.

The turning of God from man.

By al these examples of holy scripture, we may knowe, that as we forsake God: so shal he euer forsake vs. And what miserable state doeth consequently and necessarily folowe therevpon, a man may easyly consider by the terrible threatninges of God. And although he consider not al the said misery to the vttermost, being so great that it passeth any mans capacitie in this life sufficiently to consider the same: yet he shall some perceaue so

much

much thereof, that yf his heart be not more then stony, or harder then the Adamant, he shall feare, tremble, and quake, to call the same to his remembraunce. Fyrst the displeasure of God towards vs, is commonly expressed in the scripture by these two thinges: by shewing his fearefull countenance vpon vs, and by turning his face, or hiding it from vs. By shewing his dreadful countenance, is signified his great wrath: but by turning his face or hiding therof, is many times more signified, that is to say: that he clearely forsaketh vs, and geueth vs ouer. The which significations be taken of the properties of mens maners. For men towardes them whom they fauoure, commonly beare a good, a chearefull, and a louing countenaunce: so that by the face or countenaunce of a man, it doth commonlye appeare, what will or mind he beareth towardes other. So when God doth shewe his dreadfull countenaunce towardes vs, that is to say, doth sende dreadfull plagues, of sworde, famine, or pestilence vpon vs, it appeareth that he is greatly wroth with vs: But when he withdraweth from vs his worde, the right doctrine of Christ, his gracious assistaunce and ayde (which is euer ioyned to his word) and leaueth vs to our owne wit, our owne will and strength: he declareth then, that he beginneth to forsake vs. For whereas God hath shewed to all them that truely beleue his Gospell, his face of mercy in Iesus Christ, which doth so lighten their hearts, that they (yf they beholde it as they ought to do) be transformed to his ymage, be made partakers

of

of the heauenly light, and of his holy spirite, and be fashioned to him in al goodnes requisite to the children of God: so, yt they after do neglect the same, yt they be vnthankfull vnto him, yt they order not their liues according to his example and doctrine, and to the setting forth of his glory, he wil take away from them his kingdome, his holy worde, wherby he should reigne in them, because they bring not forth the fruite therof, that he loketh for. Neuertheles, he is so mercyfull, and of so long sufferaunce, that he doth not shewe vpon vs that great wrath sodainly. But when we begin to shrinke from his worde, not beleuing it, or not expressing it in our liuinges: first he doth sende his messengers, the true preachers of his word, to admonish and warne vs of our duetie: that as he for his part, for the great loue he bare vnto vs, deliuered his own sonne to suffer death, that we by his death might be deliuered from death, and be restored to the life euerlasting, euermore to dwell with him, and to be partakers and inheritours with him, of his euerlasting glory and kingdome of heuen: so againe, that we for our parts, should walke in a godlye life, as becommeth his children to do. And if this will not serue, but still we remayne disobedient to his worde and will, not knowing him, not louing him, not fering him, not putting our whole trust & confidence in him: and on the otherside to our neighbours behauing our selues vncharitably, by disdaine, enuy, malice, or by committing murder, robbry, adultry, gluttony, deceitfully, swearing, or other like detestable workes,

and vngodly behauiour: then he threatneth vs by terrible comminations, swearing in great anger, that whosoeuer doth these workes, shal neuer enter into his rest, which is the kingdome of heauen. Hebr.4. Psal.25

The second part of the Sermon, of falling from God.

IN the former part of this sermon ye haue learned how many maner of waies men fall from God: some by Idolatry, some for lacke of faith some by the neglecting of their neighbours, some by not hearing of Gods worde, some by the pleasure they take in the vanities of worldly things. Ye haue also learned in what misery that man is, which is gone from God. And howe that God yet of his infinite goodnes to cal againe man from that his misery, vseth first gentle admonitions by his preachers, after he laieth on terrible threatninges: Nowe if this gentle monition and threatning together do not serue, then God will shewe his terrible countenaunce vpon vs, he will powre intollerable plages vpon our heades, and after he will take away from vs all his ayde and assistaunce, wherewith before he did defend vs from all such maner of calamitie. As the Euangelicall Prophet Esay agreeing with Christes parable, doth teach vs, saying: That God had made a godly vineyarde for his beloued children: he hedged it, he walled it round about, Esay.5. Math.21.

about, he planted it with chosen vines, and made a turret in the middes thereof, and therin also a wine presse. And when he loked that it shoulde bring him forth good grapes, it brought forth wilde grapes: and after it foloweth: Nowe shall I shewe you (saith God) what I will do with my vineyarde. I wil plucke downe the hedges, that it may perishe: I will breake downe the walles, that it may be troden vnder foote: I will let it lye wast, it shall not be cut, it shall not be digged, but briers and thornes shall ouergrowe it, and I shall commaunde the cloudes, that they shall no more rayne vpon it.

By these threatninges we are monished and warned, that yf we which ar the chosen vineyard of God, bring not forth good grapes, that is to say, good workes, that may be delectable and pleasant in his sight, when he loketh for them, when he sendeth his messengers to call vpon vs for the, but rather bring forth wild grapes, that is to say, sowre workes, vnswete, vnsauery, and vnfruitful: then will he plucke away all defence, and suffer greuous plages of famine and battell, dearth and death to light vpon vs. Finally, yf these do not yet serue, he will let vs lye wast, he will geue vs ouer, he will turne awaye from vs, he will digge and delue no more about vs, he will let vs alone, and suffer vs to bring forth euen such fruit as we wil: to bring forth brambles, briers and thornes, all naughtines, all vice, and that so aboundauntly, that they shall cleane ouergrowe vs, choke, strangle, and vtterly destroy vs. But they that in this

world

worlde, liue not after God, (but after their owne carnal libertie) perceiue not this great wrath of God towardes them, that he will not digge, nor delue any more about them, that he doth let them alone euen to them selues. But they take this for a great benefite of God, to haue all their owne libertie: and so they liue, as carnal libertie wer the true libertie of the Gospell. But God forbid (good people) that euer we shuolde desire suche libertie. For although God suffer somtimes the wicked to haue their pleasure in this world, yet the ende of vngodly liuing is at length endlesse destruction. The murmuring Israelits, had that they longed for, they had quailes enough, yea, til they wer wery of them. But what was the end therof? Their swete meat had sour sauce: euen whiles the meat was in their mouthes, the plage of God lighted vpon them, and sodainly they died. So, if we liue vngodly, and God suffreth vs to folowe our owne wils, to haue our own delights and plesures, and correcteth vs not with some plage: it is no doubt, but he is almost vtterly displeased with vs. And although it be long or he strike, yet many times, when he striketh such persons, he striketh them at once, for euer. So that when he doth not strike vs, when he ceasseth to afflict vs, to punish or beat vs, and suffreth vs to run headlonges into al vngodlynes, & plesures of this world that we delite in, without punishment & aduersitie, it is a dredfull token that he loueth vs no longer, that he careth no longer for vs, but hath geuen vs ouer, to our own selues. As long as a mā doth proine his

Nume. 11.

Psal. 2.
Psal. 142.
Psal. 26.

 vines,

vines, doth dig at the rootes, and doeth lay the earth to them, he hath a mind to them, he perceiueth some token of fruitfulnes that may be discouered in them, but when he will bestow no more cost and labor about them, then it is a signe that he thinketh they will neuer be good. And the father, as long as he loueth his childe, he looketh angerly, he correcteth him when he doeth amisse: but when that letteth not, and vpon that he ceaseth from correction of him, and suffereth him to do what he list himselfe, it is a signe that he intendeth to disinherite him, and to cast him away for euer. So surely, nothing should perce our hart so sore, and put vs in such horrible fears, as when we knowe in our conscience, that we haue greuously offended God, and do so continue, and that yet he striueth not, but quietly suffereth vs in the naughtines that we haue delight in. Then specially it is time to cry, and to cry againe, as Dauid did: Cast me not away from thy face, and take not away thy holy spirite from me. Lord turne not away thy face from me, cast not thy seruant away in displeasure. Hide not thy face from me, least I be like vnto thē that go downe to hel. The which lamentable prayers of him as they do certifie vs what horrible danger they be in from whom god turneth his face (for the time, and as long as he doth:) so should they moue and stirre vs to cry vpon God, with all our heart, that we may not be brought into that state, which doubtles is so sorrowful, so miserable, and so dreadful, as no tongue can sufficiently expresse, nor any hart can thinke.

Psal. 2.
Psal. 142.
Psal. 26.

for what deadly grief may a man suppose it is to be vnder the wrath of God, to be forsaken of him, to haue his holy spirit the authour of al goodnes to be taken from him, to be brought to so vile a condition, that he shalbe left mete for no better purpose then to be for euer condemned to hell. For not only such places of Dauid do shew, that vpon the turning of Gods face from any persons, they shalbe left bare from all goodnes, and far frō hope of remedy, but also the place rehersed last before of Esay, doth meane the same, which sheweth, that god at length, doth so forsake his vnfruitful vineyard, that he will not only suffer it to bring forth wedes, briers, and thornes, but also, further to punishe the vnfruitfulnes of it, he saith he will not cut it, he will not delue it, & he wil commaund the cloudes, that they shal not raine vpon it, wherby is signified the teaching of his holy word, which S. Paul, after a like maner, expressed by planting and watering, meaning that he will take that away from them. So that they shalbe no lenger of his kingdome, they shalbe no lenger gouerned by his holy spirite, they shalbe put from the grace & benefits that they had, and euer might haue enioyed through Christ. They shalbe depriued of the heauenly light, and life which they had in Christ, whiles they abode in him. They shalbe, (as they were once) as men without God in this world, or rather in worse taking. And to be short, they shalbe gouerned of the power of the deuill, which beareth the rule in all them, that be cast away from God, as he did in Saule & Iudas, and generally in all

1.Reg.15. in all such, as worke after their owne willes, the children of mistrust and vnbeliefe. Let vs beware therefore (good christian people) least that we, rejecting or casting away gods word, (by the which we obteine and retaine true fayth in God) be not at length cast off so farre, that we become as the children of vnbeliefe, which be of two sortes, farre diuerse, yea, almost cleane contrary, and yet both be very far from returning to God. The one sort, onely waying their sinfull and detestable liuing, with the right iudgement & straightnes of gods righteousnes, be so without counsayle, and be so comfortles, (as al they must nedes be, from whom the spirit of counsell & comfort is gone) that they wil not be perswaded in their hearts, but that eyther God cannot or els that he wil not take them again to his fauor and mercy. The other, hearing the louing and large promises of gods mercy, and so not conceiuing a right faith therof, make those promises larger then euer God did: trusting, that although they continue in their sinfull and detestable liuing neuer so longe, yet that God at the end of their life, will shewe his mercy vpon them, and that then, they will returne. And both these two sortes of men, be in a damnable state, and yet neuertheleſſe, God, (who willeth not the death of the wicked) hath shewed means, wherby both the same (if they take hede in sermon) may escape. The first, as they do dreade Gods rightfull iustice in punishing sinners: (whereby they should be dismaid and should dispaire in dede, as touching any hope that may be in themselues) so if they would

Eze.18. and.33.

Agaynst desperation.

constantly or stedfastly beleue, that gods mercy is the remedy appointed against suche dispaire and distrust, not only for them, but generally for all that be sory and truely repentant, and will therewithall sticke to Gods mercy, they may be sure they shall obteyne mercy, and enter into the port or hauen of sauegarde, into the which whosoeuer doth come, be they before time neuer so wicked, they shalbe out of danger of euerlasting damnation, as God by Ezechiel saith: what time soeuer the sinner doeth returne, and take earnest and true repentaunce, I will forget al his wickednes. Eze.33.

The other, as they be ready to beleue Gods promises, so they shoulde be as ready to beleue the threatnings of God: aswel they should beleue the lawe as the Gospell: aswell that there is an hell and euerlasting fire, as that there is an heauen, and euerlasting ioy, aswell they shoulde beleue damnatiō to be threatned to the wicked and euil doers, as saluation to be promised to the faithfull in worde and workes: aswell they should beleue God to be true in the one as in the other. And the sinners that continue in their wicked liuing, ought to thinke, that the promises of Gods mercy and the Gospell, parteine not vnto them being in that state: but only the lawe, and those Scriptures, which conteyne the wrath and indignation of God, and his threatninges, which shoulde certifie them, that as they do ouer boldly presume of Gods mercy, and liue dissolutely: so doth God stil more and more withdraw his mercy from thē, and he is so prouoked therby to wrath at length, Against presumption.

that he destroyeth suche presumers many times
1. Thes. 5. sodainely. For of such S. Paule saide thus: when they shall say it is peace, there is no danger, then shall sodaine destruction come vpon them. Let vs beware therfore, of such naughty boldnes to sin: for God, which hath promised his mercy to them that be truely repentaunt, (although it be at the latter ende) hath not promised to the presumptious sinner, eyther that he shall haue longe life, or that he shall haue true repentaunce at the laste ende. But for that purpose hath he made euery mans death vncertayne, that he shoulde not put his hope in thende, and in the meane season (to Gods high displeasure) liue vngodly. Wherefore, let vs folowe the counsaile of the wise man: let vs make no tarying to turne vnto the Lorde: let vs not put off from day to day, for sodaynely shall his wrath come, and in time of vengeaunce he will destroy the wicked. Let vs therfore turne betimes, and when we turne, let vs pray to God, as
Osee. 14. Osee teacheth, saying: Forgeue all our sinnes, receiue vs graciously. And if we turne to him, with an humble and a very penitent heart, he will receyue vs to his fauoure and grace, for his holye names sake, for his promise sake, for his truth and mercies sake, promised to all faythfull beleuers in Jesus Christ, his onely naturall sonne. To whom the only Sauiour of the world. with the father and the holy ghost, be all honour, glory, and power, worlde without ende. Amen.

IT is not to be meruailed, that worldlye men do feare to die: For death depriueth them of all worldly honors, riches, and poſſeſſions, in the fruition whereof, the worldly man counteth him ſelfe happy, ſo longe as he may enioy them at his owne pleaſure, and otherwiſe, if he be diſpoſſeſſed of the ſame, without hope of recouerye, then he can none other thinke of himſelfe, but that he is vnhappye, becauſe he hath loſt his worldly ioye and pleaſure. Alas thinketh this carnall man, ſhal I nowe depart for euer, from all my honours, al my treaſure from my country, frendes, riches, poſſeſſions, and worldly pleaſures, which are my ioy and heartes delite? Alas that euer that day ſhall come, when all theſe I muſt bid fare wel at once, and neuer to enioy any of them after. Wherfore it is not without great cauſe ſpoken of the Wiſe man: O death howe bitter and ſoure is the remembraunce of thee, to a man that liueth in peace, and proſperity in his ſubſtaunce, to a man liuing at eaſe, leading his life after his own mind without trouble, and is therewithall wel pampered and fed? There be other men, whom this world doth not ſo greatly laugh vpon, but rather vexe and oppreſſe with pouertie, ſickenes, or ſome other aduerſitie, yet they do feare death, partly becauſe the fleſh abhorreth naturally his owne ſorowfull diſſolution, which Eccle. 41.

death doth threaten vnto them, and partlye, by reason of sicknesses and painefull diseases, which be most strong panges and agonies in the flesh, and vse commonlye to come to sicke men before death, or at the least, accompanye death, whensoeuer it commeth.

Although these two causes seme great & weighty to a worldly man, wherevpon he is moued to feare death, yet there is another cause much greater then any of these afore rehearsed, for which indede, he hath iust cause to feare death, and that is, the state and condition whervnto at the last ende death bringeth all them that haue their hartes fixed vpon this world, without repentaunce and amendement: This state and condition is called the second death, which vnto all such, shall ensue after this bodily death. And this is that death, which in dede ought to be dread & feared: for it is an euerlasting losse without remedy, of the grace and fauour of God, and of euerlasting ioy, pleasure, and felicitie. And it is not onely the losse for euer of al these eternal pleasures, but also it is the condemnation both of body and soule, (without eyther appellation, or hope of redemption) vnto euerlasting paynes in hell. Vnto this state death sent the vnmercyfull and the vngodly riche man (that Luke speaketh of in his Gospel) who liuing in al wealth and pleasure in this world, and cherishing himself dayly with dayntie fare, and gorgeous apparell, despised poore Lazarus that laye pitifully at his gate, miserably plagued, and full of sores, and also greuously pyned with hunger.

Luke. 16.

Both

Both theſe two wer arreſted of death, which ſent Lazarus the poore miſerable man by Aungels a-none vnto Abrahams boſome: a place of reſt, plea-ſure & conſolation. But the vnmercifull rich man deſcended downe into hel, and being in tormentes, he cried for comfort, complaining of the intollera-ble pain that he ſuffred in that flame of fyre, but it was to late. So vnto this place bodily death ſen-deth all thē that in this world haue their ioy and felicitie: all them that in this world be vnfaith-full vnto God, and vncharitable vnto their neigh-bours, ſo dying without repentaunce, and hope of Gods mercy. Wherfore it is no meruaile, that the worldly man feareth death, for he hath much more cauſe ſo to do, then he him ſelfe doth conſider.

Thus we ſee three cauſes, why worldly men feare death. One becauſe they ſhall loſe thereby their worldly honours, riches, poſſeſſions, and all their heartes deſires: Another becauſe of the paineful diſeaſes, and bitter panges, whiche commonlye men ſuffer, eyther before, or at the time of death, but the chiefe cauſe aboue all other, is the dread of the miſerable ſtate of eternall damnation both of body and ſoule, which they feare ſhall folowe, after their departing of the worldly pleaſures of this preſent life. The fyrſt. Seconde. Thirde.

For theſe cauſes be all mortall men, (whiche be geuen to the loue of this world) both in feare, and ſtate of death, through ſinne (as the holy Apoſtle ſaith) ſo long as they liue here in this world. But (euerlaſting thankes be to almighty God for e-uer) there is neuer one of all theſe cauſes, no nor Hebr. 2.

yet

yet they altogether that can make a true Christen
1.Cor.3. man afrayde to dye (which is the very member of Christ, the temple of the holy ghost, the sonne of God, and the very inheritour of the euerlasting kingdome of heauen:) but playnly contrarye, he conceyueth great and many causes, vndoubtedly grounded vpon the infallible and euerlastinge truth of the worde of God, which moue him, not onely to put away the feare of bodily death, but also for the manyfold benefites and singuler commodities, which ensue vnto euery faythfull person by reason of the same, to wish, desire, and long hartely for it. For death shalbe to him no death at all, but a very deliueraunce from death, from all paynes, cares, and sorowes, miseries, and wretchednesse of this worlde, and the very entry into rest, and a beginning of euerlasting ioy, a tasting of heauenly pleasures, so great, that neither tongue is able to expresse, neyther eye to see, nor eare to heare them: no, nor any earthly mans heart to conceyue them. So exceeding great benefites they be, which God our heauenly father by his mere mercy, and for the loue of his sonne Jesus Christ, hath laide vp in store, and prepared for them, that humbly submit them selues to Gods wil, and euermore vnfaygnedly loue him, from the botome of their heartes. And we ought to beleue that death being slaine by Christ cannot kepe any man, that stedfastly trusteth in Christ, vnder his perpetuall tirannye and subiection, but that he shall rise from death agayne vnto glory at the last daye, appoynted by almightie God: like as Christ

our heade did ryſe agayne, according to Gods appoyntment the thirde day. For Saint Auſtuſtine ſayth: the head going before, the members muſt to folowe, and come after. And Saint Paul ſayth: yf Chriſt be riſen from the dead, we ſhall riſe alſo from the ſame. And to comfort all Chriſten perſons herein, holy Scripture calleth this bodely death a ſleepe, wherin mans ſenſes be (as it were) taken from him for a ſeaſon, and yet when he awaketh, he is more freſhe, then he was when he went to bed: So, although we haue our ſoules ſeperated from our bodies for a ſeaſon, yet at the generall reſurrection, we ſhalbe more freſhe, beautifull and perfect, then we be nowe. For nowe we be mortall, then we ſhall be immortall; nowe infecte with diuerſe infirmities, then clearely voyde of all mortall infirmities: nowe we be ſubiecte to all carnall deſyres, then we ſhalbe all ſpirituall, deſyring nothing but Gods glory, and thinges eternall. Thus is this bodely death, a doore or entring vnto life, and therfore not ſo much dreadfull, (if it be rightly conſidered) as it is comfortable, not a miſchiefe, but a remedie of all miſchiefe, no enemie, but a frende, not a cruell tyraunt, but a gentle guide, leading vs, not to mortalitie but to immortalitie, not to ſorowe and payne, but to ioye and pleaſure, and that to endure for euer, yf it be thankefully taken and accepted, as Gods meſſenger, and patiently borne of vs for Chriſtes loue, that ſuffered moſt painefull death for our loue, to redeeme vs from death eternall. Rom. 4. According herevnto, Saint Paule ſayth:

Rom.4. our life is hid with Christ in God, but when our life shall appeare, then shall we also appeare with him in glory. Why then shall we feare to die? considering the manifolde and comfortable promises of the Gospell, and of holy Scriptures. God the father hath geuen vs euerlasting life, (sayth S. John.6. John) and this life is in his sonne, he that hath the sonne, hath life, and he that hath not the son, John.6. hath not life. And this I wrote (saith S. John) to you, that beleue in the name of the son of God, that you may knowe that you haue euerlasting life, and that you do beleue vpon the name of the sonne of God. And our Sauiour Christ sayth: he John.6. that beleueth in me, hath life euerlasting, and I will rayse him from death to life, at the last daye. 1.Cor.1. S. Paule also saith, that Christe is ordeyned and made of God, our righteousnes, our holynes and redemption, to the intent that he which will glory, shoulde glory in the Lorde. S. Paule did contemne, and set little by all other thinges, esteming them as dunge, which before he had in verye great price, that he might be founde in Christe, to haue euerlasting life, true holynes, righteous- Colloss.3. nes and redemption. Finally Saint Paule maketh a playne argument in this wise: If our heauenly father would not spare his owne naturall sonne, but did geue him to death for vs: how can it be, that with him he shoulde not geue vs all thinges? Therefore if we haue Christe, then haue we with him, and by him, all good thinges whatsoeuer we canne in our hearties wishe or desire: as victorye ouer death, sinne and hell:

we haue the fauour of God, peace with him, holynesse, wisdome, iustice, power, life, and redemption we haue by him perpetual health, wealth, ioy, and blisse euerlasting.

The second part of the Sermon, of the feare of death.

IT hath been heretofore shewed you that there be three causes wherefore men do commonly feare death. First, the sorowful departing from worldly goodes and pleasure. The seconde, the feare of the panges and paynes that come with death. Last and principall cause is, the horrible feare of extreme miserie, and perpetuall damnation in time to come. And yet none of these three causes troubleth good men, because they staye them selues by true faith, perfite charitie, and sure hope of the endlesse ioye and blisse euerlasting.

All those therfore, haue great cause to be full of ioy, that be ioyned to Christ with true fayth, stedfast hope, and perfect charitie, and not to feare death nor euerlasting dampnation, for death can not deprive them of Jesus Christ, nor any sinne can condemne them that are graffed surely in him, which is their onely ioye, treasure, and life. Let vs repent our sinnes, amende our liues, trust in his mercy and satisfaction, and death can neyther take him from vs, nor vs from him. For then (as S. Paule saith) whether we liue or dye, we be

the

the Lordes owne. And againe he saith: Christ did dye and rose agayne, because he should be Lorde, both of the dead and quicke. Then yf we be the Lordes owne when we be dead, it muste nedes be low that such temporall death, not onely can not harme vs, but also, that it shal much be to our profite, and ioyne vs vnto God more perfectly. And therof the Christian heart may surely be certified by the infallible or vndeceauable truth of holy Scripture. It is God (saith Saint Paul) which hath prepared vs vnto immortality, and the same is he which hath geuen vs an earnest of the spirite. Therfore let vs be alwayes of good comfort, for we knowe that so longe as we be in the body, we be (as it were) farre from God in a straunge countrey, subiect to many perils, walking without perfect sighte, and knowledge of almightie God, only seing him by fayth in holy scriptures. But we haue a courage and desire rather to be at home with God and our sauiour Christ, far from the body, where we maye beholde his Godhead, as he is, face to face, to our euerlasting comfort. These be saint Paules wordes in effect, whereby we maye perceyue, that the life in this worlde, is resembled and likened to a pilgrimage, in a straunge countrey, farre from God; and that death deliuering vs from our bodies, dothe sende vs strayght home into our owne countrey, and maketh vs to dwell presently with God for euer, in euerlasting rest and quietnes. So that to dye is no losse, but profite and winninge to all true Christen people. What lost the thiefe that hanged

Hebr. 13.

on

the crosse with Christ, by his bodilie death? yea, Luke.23.
howe much did he gayne by it? Did not our sa-
mour say vnto him: this day thou shalt be with
me in Paradise? And Lazarus that pitiefull per- Luke.16.
son, that laye before the riche mans gate, payned
with sores, and pyned with hunger: did not
death highly profite and promote him? Which by
the ministry of Angels, sent him vnto Abrahams
bosome, a place of rest, ioy, and heauenly consola-
tion. Let vs thinke noue vther (good Christen
people) but Christ hath prepared and made ready
before the same ioy and felicitie for vs, that he pre-
pared for Lazarus and the thiefe. Wherefore let
vs sticke vnto his saluation and gracious re-
demption: and beleue his worde, serue him from
our hearces, loue and obey him, and whatsoeuer
we haue done heretofore contrarie to his moste
holy will, nowe let vs repent in time, and here-
after studie to correct our life: and doubte not,
but we shall finde him as merryfull vnto vs, as
he was eyther to Lazarus, or to the thiefe, whose
examples are written in holye Scripture; for
the comfort of them that be sinners, and subiect
to sorowes, miseries & calamities in this worlde,
that they shoulde not dispayre in Gods mercy,
but euer truste thereby to haue forgeuenes of
their sinnes and life euerlasting, as Lazarus and
the thiefe had. Thus I truste euery Christen man
perceyueth by the infallible or vndeceuable word
of God, that bodily death can not harme nor hin-
der them that truely beleue in Christ, but contra-
rye shall profite and promote the christen soules,

The seconde cause whye some do feare death.

which

Luc. 23. whiche beyng truely penitent for their offences, depart hence in perfect charitie, and in sure trust, that God is mercyfull to them, forgeuing their sinnes, for the merites of Jesus Christ his onely naturall sonne.

Luc. 16.

The seconde cause whye some do feare death.

The seconde cause why some do feare death, is sore sickenes, and greeuous paynes, which partly come before death, and partlye accompanieth or coinmeth with death whensoeuer it commeth. This feare is the feare of the frayle flesche, and a naturall passion belonging unto the nature of a mortall man. But true fayth in Gods promises, and regarde of the paynes and panges, whiche Christ upon the crosse suffred for vs miserable sinners, with consideration of the ioy & euerlasting life to come in heauen, wil mitigate and asswage lesse those paynes, and moderate, or bring into a meane this feare, that it shall neuer be able to ouerthrow the heartie desire and gladnes that the Christian soule hath to be seperated from this corrupt body, that it may come to the gracious presence of our Sauiour Jesus Christ. If we beleue stedfastly the worde of God, we shall perceiue that such bodily sicknes, panges of death, or what soeuer dolorous panges we suffer, eyther before or with death, be nothing els in Christen men but the rod of our heauenly and louing father, wherewith he mercyfully correcteth vs, eyther to trye and declare the fayth of his pacient children, that they may be found laudable, glorious, and honorable in his sight, when Jesus Christ shalbe openlye shewed, to be the iudge of all the worlde: or els

to

to chastice and amende in them, whatsoeuer offendeth his fatherly and gracious goodnes, least they should perishe euerlastingly. And this his correcting rod, is common to all them that be truely his. Therfore let vs cast away the burden of sinne, that lyeth to heauy in our neckes, and returne vnto God by true penaunce and amendment of our liues. Let vs with pacience runne this course that is appoynted, suffering (for his sake that died for our saluation) all sorowes and panges of death, and death it selfe ioyfully, when God sendeth it to vs, hauing our eyes fixed and set fast euer vpon the head and captayne of our fayth, Jesus Christe: Who (considering the ioye that he shoulde come vnto) cared neither for the shame, nor payne of death, but willingly conforming and framing his will to his fathers will, most paciently suffered the moste shamefull and painefull death of the crosse, being innocent and harmeleſſe. And now therfore he is exalted in heuen, and euerlastingly sitteth on the right hande of the throne of God the father. Let vs call to our remembraunce therfore the life and ioyes of heauen, that are kept for all them that pacientlye do suffer here with Christ: and consider that Christe suffered all his paynefull passion by sinners, and for sinners: and then we shall with pacience, and the more easyly, suffer suche sorowes and paynes, when they come. Let vs not set at light the chastising of the Lorde, nor grudge at him, nor fall from him, when of him we be corrected: for the Lorde loueth them whom he doeth correcte, and Phil. 2.

beateth euery one which he taketh to his childe.
Hebr.12. What childe is that (sayeth Saint Paule) whom
the father loueth, and doeth not chastice? If
ye be without Gods correction, (which all his
welbeloued and true children haue) then be ye
but bastardes finally regarded of God, and not
his true children.

Therfore, seing that when we haue in earth our
carnall fathers to be our correctours, we do feare
them, and reuerently take their correction, shall
we not muche more be in subiection to God our
spirituall father, by whom we shall haue euerla-
sting life: And our carnall fathers sometime cor-
rect vs, euen as pleaseth them without cause: but
this father iustly correcteth vs, eyther for our
sinne, to the intent we should amende, or for our
commoditie and wealth, to make vs thereby par-
takers of his holynes. Furthermore, al correction
which God sendeth vs in this present time, see-
meth to haue no ioye and comfort, but sorow and
payn: yet it bringeth with it a tast of Gods mer-
cy and goodnesse towards them that be so correc-
ted, and a sure hope of Gods euerlasting consola-
tion in heauen. If then these sorowes, diseases
and sicknesses, and also death it selfe, be nothing
els but our heauenly fathers rod, whereby he cer-
tifieth vs of his loue and gracious fauour, whe-
by he trieth and purifieth vs, whereby he geueth
vnto vs holynes, and certifieth vs that we be
his children, and he our mercifull father: shall
not we then with all humilitie, as obedient and
louing children, ioyfully kisse our heauenly fa-
ther's

thers rod, and euer lay in our heart, with our sauiour Iesus Christ: Father, if this anguishe and sorowe which I fele, and death which I see approche, may not passe, but that thy will is that I must suffer them, thy will be done. Math. 25.

The thirde part of the Sermon of the feare of death.

IN this Sermon agaynst the feare of death, two causes were declared, which commonly moue worldlye men to be in much feare to die, and yet the same doo nothing trouble the faythfull and good liuers, whē death commeth, but rather geueth them occasion greatly to reioyce, considering that they shalbe deliuered from the sorowe and miserie of this world, and be brought to the great ioye and felicitie of the life to come. Nowe the thirde and speciall cause, why death in deede is to be feared, is the miserable state of the worldly and vngodlye people, after their death. But this is no cause at all, why the godly and faithfull people shoulde feare death: but rather contrarywise, their godly conuersation in this life, and beliefe in Christe, cleauing continually to his merites, should make them to long sore after that life: that remaineth for them vndoubtedly after this bodely death. Of this immortall state, after this translitorye life where we shall liue euermore, in the presence of God, in ioy and rest, after victorye ouer

The thirde cause why death is to be feared.

all sickenesse, sorowes, sinne and death: there be many, both playne places of holye Scripture, which confirme the weake conscience against the feare of all suche dolours, sicknesses, sinne, and bodely death, to asswage such trembling and vngodly feare, and to encorage vs with comfort and hope of a blessed state after this life. Saint Paul wisheth vnto the Ephesians, that God the father of glory woulde geue vnto them the spirite of wisedome and reuelation, that the eyes of their hartes might geue light to knowe him, and to perceiue howe great thinges he had called them vnto, and howe riche inheritaunce he hath prepared after this life, for them that perteine vnto him. And Saint Paule him selfe declareth the desire of his heart, which was to be dissolued and loosed from his body, and to be with Christ: which (as he said) was much better for him, although to them it was more necessary, that he shoulde liue, which he refused not, for their sakes. Euen like as Saint Martin saide: Good Lorde, if I be necessary for thy people to do good vnto them, I will refuse no labour: but els for mine owne selfe, I beseeche thee to take my soule.

Ephe. 1.

Philip. 1.

Nowe, the holy fathers of the olde lawe, and all faithfull and righteous men, which departed before our Sauiour Christes ascention into heauen, did by death depart from troubles vnto rest, from the handes of their enemies into the handes of God, from sorowes and sickenesses vnto ioyfull refreshing into Abrahams bosome, a place of all comforte and consolation, as Scriptures

do plainely by manifest wordes testify. The booke of wisedome sayeth: that the righteous mens soules be in the hand of God, and no torment shal touche them. They seemed to the eyes of foolishe men to dye, and their death was counted miserable, and their departing out of this worlde wretched, but they be in rest. And an other place sayeth: that the righteous shall liue for euer, and Sapi.4. their reward is with the Lorde, and their mindes be with God who is aboue all. Therfore they shall receaue a glorious kingdome, and a beautifull crowne at the Lordes hande. And in an other place the same booke saith: the righteous, though he be preuented with sodaine death, neuertheless he shalbe there, where he shalbe refreshed. Of Abrahams bosome, Christes wordes be so playne that a Christian man needeth no more proofe of it. Nowe then, if this were the state of the holy fathers and righteous men, before the comming of our Sauiour, and before he was glorifyed: howe muche more then ought all we to haue a stedfast fayth, and a sure hope of this blessed state and condition, after our death? Seing that our Sauiour nowe hath perfourmed the whole worke of our redemption, and is gloriously ascended into heauen, to prepare our dwelling places with him, and sayde vnto his father: Father, I will John.17. that where I am, my seruauntes shalbe with me. And we knowe that whatsoeuer Christ will, his father will the same, wherefore it cannot be, but if we be his faythfull seruauntes, our soules shalbe with him, after our departing out of this

present life. Saint Stephan, when he was ston-
ned to death, euen in the middest of his tormen-
tes, what was his minde moste vpon? When
he was full of the holy ghost, (sayth holy Scrip-
ture) hauing his eyes lifted vp into heauen, he
Actes.7. sawe the glory of God, and Jesus standing on
the right hande of God. The which truth, after
he had confessed boldlye before the enemies of
Christ, they drewe him out of the Citie, and then
they stoned him, who cryed vnto God, saying:
Lorde Jesu Christ take my spirite. And doeth not
Joh.5. our Sauiour say plainely in Saint Johns Gos-
pell: Verely, verely, I say vnto you, he that hea-
reth my worde, and beleueth on him that sent me,
hath euerlasting life, and commeth not into
iudgement, but shal passe from death to life. Shal
we not then thinke that death to be precious, by
the which we passe vnto life?

Psa.116. Therefore it is a true saying of the Prophet:
the death of the holy and righteous men, is pre-
cious in the Lordes sight. Holy Simeon, after
that he had his heartes desire in seeing our Sa-
uiour that he euer longed for all his life, he em-
braced or tooke him in his armes, and said: Now
Luke.4. Lorde, let me depart in peace, for mine eyes haue
beholden that Sauiour, which thou hast prepa-
red for all nations.

It is truth therfore, that the death of the righ-
teous is called peace, and the benefite of the
Psa.111. Lorde, as the Churche sayeth in the name of the
righteous departed out of this worlde: my soule
turne thee to thy rest, for the Lorde hath done
good

good to thee, and rewarded thee. And we see by holy Scripture, and other auncient Histories of Martirs, that the holy, faithfull, and righteous ever since Christes ascention, or going vp, in their death did not doubt, but that they went to Christ in spirite, which is our life, health, wealth and saluation. John in his holy revelation, sawe an C.xl. and, iiii. thousand virgins and innocents, of whom he saide: these folowe the Lambe Jesu Christ, whersoever he goeth. And shortly after, in the same place he saith: I hearde a voyce from heauen, saying vnto me: write, happy and blessed are the dead, which dye in the Lorde: from hence-forth (surely saveth the spirite) they shall rest from their paines and labours, for their workes doo folowe them. So that then they shall reape with ioye and comfort, that which they sowed with labours and paynes. Apo.14.

They that sowe in the spirite, of the spirite shal reape everlasting life. Let vs therefore never be weary of well doing, for when the time of reaping or reward commeth, we shall reape without any werines everlasting ioye. Therefore while we haue time, (as S. Paule exhorteth vs) let vs doo good to all men, and not lay vp our treasures in earth, wher rust and mothes corrupt it, which rust (as S. James sayth) shall beare witnesse against vs at the great daye, condemne vs, and shall (like moste brenning fire) torment our flesh. Let vs beware therefore (as we tender our owne wealth) that we be not in the number of those miserable, ronetous, and wretched men, Gala.6. Math.6. James.5.

which S. James biddeth mourne and lamente
their greedy gathering, and vngodly keping
goodes. Let vs be wise in time, and learne to
lowe the wise example of the wicked Steewarde.
Let vs so wisely order our goodes and possessions,
committed vnto vs here by God for a season, that
we may truely heare and obey this commaunde-
Luke. 16. ment of our sauiour Christ: I say vnto you, (saith
he) make you frendes of the wicked Mammon,
that they may receyue you into euerlasting taber-
nacles, or dwellinges. Riches be called wicked, be-
cause the worlde abuseth them vnto all wicked-
nes, whiche are otherwise the good gifte of God,
and the instrumentes whereby Gods seruauntes
do truely serue him, in vsing of the same. He com-
maunded them not to make them riche frendes,
to get high dignities, and worldly promotions,
to geue great giftes to riche men that haue no
nede thereof, but to make them frendes of poore
and miserable men: vnto whom whatsoeuer they
geue, Christ taketh it, as geuen to him selfe. And
to these frendes Christ in the Gospell geueth so
great honor & preheminence, that he saith: they
shall receyue them that do good vnto them, into e-
uerlasting houses: not that men shalbe our re-
wardes for our well doing, but that Christ will re-
warde vs, and take it to be done vnto himselfe,
whatsoeuer is done to such frendes.

Thus making poore wretches our frendes, we
make our sauiour Christ our frende, whose mem-
bers they are, whose miserie, as he taketh for his
owne miserie: so their relefe, succour and helpe

he ta-

he taketh for his succour, reliefe, and helpe, and will as much thanke vs and rewarde vs for our goodnes shewed to them, as yf he himselfe had receyued like benefite at our handes, as he witnesseth in the Gospell, saying: what soeuer ye haue done to any of these simple persons, which do beleue in me, that haue ye done to my selfe. Therefore let vs diligently foresee, that our fayth and hope, whiche we haue conceyued in almightie God, and in our sauiour Christ, waxe not faynt, nor that the loue whiche we beare in hande to beare to him, waxe not cold, but let vs studie daylye and diligently to shewe our selues to be the true honorers and louers of God, by keping of his commaundementes, by doing of good bedes vnto our nedy neighbours, relieuing by al meanes that we can, their pouertie with our aboundaunce and plentie, their ignoraunce with our wisdome and learning, and comfort their weakenes with our strength and aucthoritie: calling al men backe from euill doing by godly counsayle and good example, perseuering still in well doing, so long as we liue. So shall we not nede to feare death, for any of those three causes afore mentioned, nor yet for any other cause that can be imagined. But contrary, considering the manifold sicknesses, troubles and sorowes of this present life, the daungers of this perillous pilgrimage, and the great encombraunce which our spirite hath by his sinfull flesbe & frayle body subiect to death: considering also the manyfold sorowes, and daungerous deceiptes of this worlde on euery side, the

Math. 25.

intolle-

intollerable pride, couetousnes, and lecherye, in time of prosperitie: the impacient murmuring of them that be worldly, in time of aduersitie, which cease not to withdrawe and plucke vs from God our sauiour Christ, from our life, wealth, or euerlasting ioy and saluation; considering also the innumerable assaultes of our gostly enemie the deuill with all his fierie dartes of ambition, pride, lechery, bayne glory, enuy, malice, detraction or backebiting, with other his innumerable deceiptes, sleightes and snares, whereby he goth buselye about to catch all men vnder his dominion, euer like a roaring Lyon, by all meanes searching whom he may deuoure: the faythful Christen man which considereth all these miseries, perils, and incommodities, (wherunto he is subiect so long as he here liueth vpon earth) and on the other part, considereth that blessed and comfortable state of the heauenly life to come, and the sweete condition of them that depart in the Lorde, howe they are deliuered from the continuall encombraunces of their mortall and sinnefull body, from all the malice, craftes, and deceiptes of this worlde, from all the assaultes of their ghostly enemie the deuil, to liue in peace, rest and endelesse quietnes, to liue in the felowshippe of innumerable Aungels, and with the congregation of perfecte iuste men, as Patriarches, Prophetes, Martirs, and confessours, and finallye, vnto the presence of Almightie God, and our sauiour Jesus Christ. He that doth consider all these thinges and beleueth them assuredly, as they are to be beleued, euen from the botome

r.Peter.5.

bottome of his heart, being established in God, in this true fayth, hauing a quiet conscience in Christ, a fyrme hope, and assured trust in Gods mercy, through the merites of Jesu Christ to obtayne this quietnes, rest, and euerlasting ioye. shall not onely be without feare of bodely death, when it commeth, but certainely (as S. Paule did) so shall he gladly (according to Gods will, and when it pleaseth God to call him out of this life) greatly desire in his heart, that he maye be ridde from all these occasions of euill, and liue euer to Gods pleasure, in perfect obedience of his will, with our Sauiour Jesus Christ: to whose gracious presence the Lorde of his infinite mercy and grace bring vs to reigne with him, in life euerlasting. To whom with our heauenly father, and the holy ghost, be glory in worldes without ende. Amen. Philip. 1.

¶ An exhortation, concerning good order and obedience to Rulers and Maiestrates.

ALmightie God hath created and appointed all thinges, in heauen, earth, and waters, in a moste excellent and perfecte order. In heauen hee hath appointed distinct and seuerall orders and states of Archangelles and Angelles. In earth he hath assigned and appointed Kinges, Princes,

with

with other gouernours vnder them, in all good and necessary order. The water aboue is kept and raineth down in due time and season. The Sun, Moone, Starres, Raynebowe, Thunder, Lightning, Cloudes, and all birdes of the ayre, do keepe their order. The earth, trees, seedes, plantes, herbes, corne, grasse, & al maner of beastes, kepe themselues in their order. All the partes of the whole yere, as winter, sommer, monethes, nightes and dayes, continue in their order. All kindes of fishes in the sea, riuers, and waters, with al fountaynes, springes, yea the seas themselues, keepe their comely course and order. And man himselfe also hath all his partes, both within and without, as soule, heart, minde, memory, vnderstanding, reason, speeche, with all and singuler corporall members of his body, in a profitable, necessarye, and pleasaunt order. Euery degree of people in their vocation, calling, and office hath appointed to them, their duetie and order. Some are in high degree, some in lowe, some Kinges and princes, some inferiours and subiectes, priestes, and laye men, Maysters and Seruauntes, Fathers, and children, husbandes, and wiues, riche and poore, and euery one haue neede of other, so that in all thinges is to be lauded and prayed the goodlye order of God, without the whiche, no house, no Citie, no common wealth can continue and indure, or last. For where there is no right order, there reigneth all abuse, carnall libertie, enormitie, sinne, and Babilonicall confusion. Take awaye Kinges, Princes, Rulers, Magistrates,

Magistrates, Judges, and suche estates of Gods order, no man shal ryde or go by the high way vnrobbed, no man shall slepe in his owne house or bed vnkilled, no man shall kepe his wife, children and possessions in quietnes: all thinges shall be common, and there must nedes folow al mischiefe and vtter destruction both of soules, bodies, goodes, and common wealthes. But blessed be God, that we in this Realme of Englande fele not the horrible calamities, miseries, and wretchednes, which all they vndoubtedlye feele and suffer that lacke this godly order. And praysed be God, that we knowe the great excellent benefite of God shewed towardes vs in this behalfe. God hath sent vs his high gift, our moste dere soueraigne Lady Quene Elizabeth, with godly, wise and honorable counsaile, with other superiors and inferiors in a beautifull order and goodly. Wherfore let vs subiects do our bounden duties, geuing harty thankes to God, and praying for the preseruation of this godly order. Let vs all obey euen from the botome of our heartes, all their godly procedinges, lawes, statutes, proclamations, and iniunctions, with all other godly orders. Let vs conlider the Scriptures of the holy ghost, whiche perswade and commaunde vs all obediently to be subiect: fyrst and chiefly, to the Queenes maiestie, supreme gouernour ouer al: and the next to her honorable counsaile, and to all other noble men, maiestrates and officers, whiche by Gods goodnes be placed and ordered: for almightie God is the onely auctour and prouider of this forenamed state and

order

order, as it is written of God, in the booke of the
Prou.8. Prouerbes: through me kings do reigne, through
me councelours make iuste lawes, through me do
princes beare rule, and all iudges of the earth ex-
ecute iudgement. I am louing to them that loue
me. Here let vs marke well and remember that
the high power and authoritie of kinges, with
their making of lawes, iudgementes, and offices,
are the ordinaunces, not of man, but of God: and
therefore is this worde (through me) so many
times repeated. Here is also well to be considered
and remembred, that this good order is appoyn-
ted of Gods wisdome, fauor and loue specially for
them that loue God, and therefore he saith: I loue
Sapi.6. them that loue me. Also in the booke of wisdome
we may euidently learne, that a kinges power,
authoritie and strength, is a great benefite of
God, geuen of his great mercye, to the comforte
of our great miserie. For thus we reade there spo-
Sapi.6. ken to kinges. Heare O ye kings and vnderstand,
learne ye that be iudges of thendes of the earth,
geue eare ye that rule the multitudes: for the po-
wer is geuen you of the Lorde, and the strength
from the highest. Let vs learne also here by the
infallible and vndeceauable worde of God, that
kinges and other supreme and higher officers are
ordeined of God, who is moste highest, and there-
fore they are here diligently taught to apply and
geue them selues to knowledge and wisdome, ne-
cessary for the ordring of Gods people to their go-
uernaunce committed, or whom to gouerne they
are charged of God. And they be here also taught

by

by almightie God, that they should reknowledge themselues, to haue all their power and strength not from Rome, but immediately of God moste highest. We reade in the booke of Deuteronomie, Deut.32.
that all punishment perteyneth to God by this sentence: Vengeaunce is mine, and I will rewarde. But this sentence we muste vnderstande, to pertayne also vnto the Maiestrates, which do exercise Gods rowme in iudgment and punishing by good and Godly lawes, here in earth. And the places of Scripture which seme to remoue from among al Christian men iudgement, punishment or killing, ought to be vnderstande, that no man (of his owne priuate authoritie) may be iudge ouer other, may punishe, or may kill. But we muste refer all iudgement to God, to kinges and rulers, iudges vnder them, which be Gods officers to execute iustice, and by playne wordes of Scripture, haue their authoritie and vse of the sworde graunted from God, as we are taught by Saint Paule, that deare and chosen Apostle of our Saviour Christ, whom we ought diligently to obey, euen as we would obey our Saviour Christ yf he were present. Thus Saint Paule writeth to the Romans: Let euery soule submitte Ro. 13.
him selfe vnto the authoritie of the higher powers, for there is no power but of God, the powers that be, be ordeyned of God, wholoeuer therfore withstandeth the power, withstandeth the ordinaunce of God, but they that resist or ar against shall receyue them selues dampnation, for rulers are not feareful to them that do good, but to them

that

that do euill. Wilt thou be without feare of that power: Do well then, and ſo ſhalt thou be prayſed of the ſame, for he is the miniſter of God for thy wealth. But and yf thou do that which is euill, then feare, for he beareth not the ſwoorde for naught, for he is the miniſter of God, to take vengeaunce on him that doth euill. Wherfore ye muſt nedes obey, not onely for feare of vengeaunce, but alſo, becauſe of conſcience, and euen for this cauſe pay ye tribute, for they are Gods miniſters, ſeruing for the ſame purpoſe.

Here let vs all learne of S. Paule the choſen veſſell of God, that all perſons hauing ſoules (he excepteth none, nor exemteth none, nether Prieſt Apoſtle, nor Prophet, ſayth Saint Chriſoſtome) do owe of bounden duetie, and euen in conſcience, obedience, ſubmiſſion, and ſubiection to the high powers, which be ſet in aucthoritie by God, for as much as they be Gods lieuetenauntes, Gods preſidentes, Gods officers, Gods commiſſioners, Gods iudges, ordeyned of God him ſelfe, of whom onely they haue all their power, and all their aucthoritie. And the ſame S. Paule threatneth no leſſe payne then euerlaſting damnation, to all diſobedient perſons, to all reſiſters againſt this generall and common aucthoritie, forasmuche as they reſiſt not man, but God: not mans deuiſe and inuention, but Gods wiſedome, Gods order, power and aucthoritie.

of obedience.

FOrasmuch as God hath created and disposed all thinges in a comelye order, we haue bene taught in the first part of the Sermon, concerning good order and obedience, that we also ought in all common wealthes, to obserue and keepe a due order, and to be obedient to the powers, their ordinaunces and lawes, and that all rulers are appoynted of God, for a goodly order to be kept in the worlde. And also howe the Magistrates ought to learne how to rule and gouerne according to Gods lawes. And that all subiectes are bounden to obey them as Gods ministers, yea, although they be euill, not onely for feare, but also for conscience sake. And here (good people) let vs all marke diligently that it is not lawfull for inferiours and subiectes, in any case to resist or stande against the superiour powers: for Saint Paules wordes be playne, that whosoeuer withstandeth, shall get to themselues dampnation: for whosoeuer withstandeth, withstandeth the ordinaunce of God. Our Sauiour Christe himselfe and his Apostles receaued many and diuers iniuries of the vnfaythfull and wicked men in auctorities: yet we neuer reade, that they, or anye of them, caused anye sedition or rebellion agaynst auctorities. We reade oft, that they pacientlye suffered all troubles, vexations, slaunders, pangs and

paines, and death it selfe obediently without tu-
mult or resistence. They committed their cause to
him that iudgeth righteously, & prayed for their
enemies heartily and earnestly. They knew that
the authoritie of that powers was Gods ordi-
naunce, and therefore both in their wordes and
dedes they taught euer obedience to it, and neuer
taught nor did the contrary. The wicked Iudge
Iohn. 19. Pilate saide to Christ: knowest thou not that I
haue power to crucifie thee, and haue power also
to lose thee? Iesus answered: Thou couldest haue
no power at all agaynst me, except it were geuen
thee from aboue. Whereby Christ taught vs plain-
ly that euen the wicked rulers haue their power
and authoritie from God. And therefore it is
not lawfull for their subiectes by force to with-
stand the, although they abuse their power: much
lesse then is it lawfull for subiectes to withstand
their godly and Christian princes, which do not
abuse their authoritie, but vse the same to Gods
glory, and to the profite and commoditie of Gods
people. The holy Apostle S. Peter, comman-
1. Pet. 3. deth seruauntes to be obedient to their maisters
not only if they be good and gentle, but also if they
be euill and froward: affirming that the vocati-
on & calling of Gods people, is to be patient, and
of the suffring sides. And there he bringeth in the
pacience of our sauiour Christ, to perswade obedi-
ence to gouerners, yea, although they be wicked
and wronge doers. But let vs nowe heare S.
Peter him selfe speake, for his wordes certifye
best our conscience. Thus he writereth them in his
first

liest Epistle. Seruaunts obey your masters with feare, not onely if they be good and gentle, but also if they be frowarde. For it is thanke woorthy, if a man for conscience towarde God suffereth griefe, and suffereth wrong vndeserued: for what prayse is it, when ye be beaten for your faultes, if ye take it paciently? but when ye do well, if you then suffer wrong and take it paciently: then is there cause to haue thanke of God, for hereunto verily were ye called. For so did Christ suffer for vs, leauing vs an example, that we should folowe his steppes. All these be the very wordes of S. Peter. S. Dauid also teacheth vs a good lesson in this behalfe, who was many times moste cruellye and wrongfully persecuted of king Saule, and many times also put in ieopardie and daunger of his life by king Saule and his people, yet he neyther withstoode, neither vsed any force or violence against king Saule his mortall or deadlye enemye, but did euer to his liege Lorde and master king Saule, most true, most diligent, and most faithful seruice. In so muche that when the Lorde God had geuen king Saule into Dauids hands in his owne caue, he would not hurt him, when he might without all bodely perill, easyly haue slaine him (no he would not suffer anye of his seruants once to lay their handes vpon king Saule, but prayed to God in this wise: Lord kepe me from doing that thing vnto my master, the Lordes annoynted: keepe me that I laye not my hand vpon him, seing he is the annoynted of the Lorde: for as truely as the Lord liueth (except the

1. Pet. 3.

1. Reg. 18. 19. 20.

Lorde smite him, or except his day come for that he go downe to warre, and in battayle perish) the Lord be mercifull vnto me that I lay not my hand vppon the Lordes annoincted. And that Dauid might haue killed his enemy king Saule, it is euidently proued in the first booke of the Kinges, both by the cutting of the lap of Saules garment, and also by plaine confession of king Saul. Also another time, as is mencioned in the same booke, when the most vnmerciful and most vnkinde king Saule did persecute poore Dauid, god did again geue king Saul into Dauids handes, by casting of king Saule, and his whole army into a dead sleepe: so that Dauid and one Abisay with him, came in the night into Saules hoste, where Saule laye sleeping, and his speare stacke in the ground at his head. Then said Abisai vnto Dauid: God hath deliuered thine enemy into thy handes at this time, now therfore let me smite him once with my speare to the earth, and I will not smite him againe the second time, meaning thereby to haue killed him with one stroke, and to haue made him sure for euer. And Dauid answered and said to Abisai: destroy him not, for who can lay his handes on the Lords annoincted and be giltles? And Dauid said furthermore, as sure as the lord liueth, the Lord shal smite him, his day shal come to die, or he shall descende or go downe into battel and there perish. The lord forbid me from laying my handes vpon the Lordes annoincted. But take thou now the speare that is at his head, and the cruise of water, and let vs go

and so he did. Here is euidently proued, that we may not withstand nor in any wayes hurt an annoynted king, which is Gods lieftenant, vice gerent, and highest minister in that country where he is king. But peraduenture, some here woulde say that Dauid in his owne defence might haue killed king Saule lawfully and with a safe conscience. But holy Dauid did know that he might in no wise withstande, hurt, or kill his souerayne lord and king: he did know, that he was but king Saules subiect, though he were in great fauour with God, and his enemy king Saul out of gods fauor. Therefore though he were neuer so muche prouoked, yet he refused vtterly to hurt the Lords annoynted. He durst not for offending god and his owne conscience (although he had occasion and opportunitie) once lay his handes vpon Gods high officer the king, whom he did know to be a person reuerenced and kept (for his office sake) only to gods punishment & iudgement. Therfore he praieth so oft, and so earnestly, that he lay not his handes vpon the Lords annoynted. And by these two examples S. Dauid (being named in Scripture a man after gods owne heart) geueth a general rule and lesson to all subiects in the world, not to withstand their liege lord & king, not to take a sworde by their priuate auctoritie against their king, gods annoynted, who only beareth the sworde by gods auctority for the maintenance of the good, & for the punishment of the euil, who only by gods lawe hath the vse of the sworde at his commaundement, and also hath all power, iurisdiction, regi-

An obiectio

An answer.

Psal. 88.

ment, correction and punishment, as supreme gouernour of all his Realmes and dominions, and that euen by the authoritie of God and by Gods ordinances. Yet another notable story and doctrine is in the second booke of the kings, that meeteth also for this purpose. When an Amalechite, by king Saules owne consent and commaundement, had killed king Saule, he went to Dauid, supposing to haue had great thanke for his message that he killed Dauids deadly enemy, and therefore he made great haste to tell to Dauid the chaunce: bringing with him king Saules crowne that was vpon his head, & his bracelet that was vpō his arme, to perswade his tidings to be true. But godly Dauid was so farre from reioysing at these newes, that immediatly and forthwith he rent his clothes off his backe, he mourned and wept, & said to the messenger, how is it that thou wast not afrayd to lay thy handes on the Lordes anoynted to destroy him? And by and by Dauid made one of his seruauntes to kill the messenger, saying: thy bloud be on thy owne heade, for thy owne mouth hath testified and witnessed against ther, graunting that thou hast slaine the Lordes anoynted. These examples bring so manifest and euident, it is an intolerable ignorance, madnes and wickednes for subiects to make any murmuring, rebellion, rebellion, resistence or withstanding, conuocation, or insurrection against their moste dere and most dread soueraine lord and king, ordeyned and appoynted of Gods goodnes, for their commoditie, peace and quietnes. Yet let vs beleue and [illegible]

2. Reg. 1.

tedly, (good christian people) that we maye not o-
bey Kinges, Maiestrates, or any other, (though
they be our owne fathers) if they woulde com-
maund vs to do any thing, contrary to gods com-
maundementes. In such a case, we ought to saye
with the Apostles: we must rather obey God then Actes.5.
man. But neuertheleſſe in that case, we may not
in any wise withstand violently, or rebell against
rulers, or make any insurrection, sedition, or tu-
multes, eyther by force of armes, (or otherwise) a-
gainst the annointed of the Lorde, or any of his
appoynted officers. But we must in such case, pa-
cientlye suffer all wronges and iniuries, referring
the iudgement of our cause only to God: Let vs remember
feare the terrible punishment of almightie God,
against traytors or rebellious persons, by the ex-
ample of Chore, Dathan, and Abiron, which re-
pugned and grudged against Gods Maiestrates
and officers, and therefore the earth opened, and
swallowed them vp alyue. Other for their wicked
murmuring and rebellion, were by a sodaine fire
sent of God, vtterly consumed. Other for their ref-
ward behauiour to their rulers and gouernours,
Gods ministers, were sodainely stricken with a
foule leprosye. Other were stinged to death with
wonderful straunge fiery serpentes. Other were
sore plagued, so that there was killed in one daye,
the number of fourtene thousand and seuen hun-
dred, for rebellion against them whom God had
appoynted to be in auctoritie. Absalon also re- 2.Reg.18.
belling against his father king Dauid, was pu-
nished with a straunge and notable death.

of Obedience.

HAue hard before in this sermon of good order and obedience, manyfestly proued both by Scriptures and examples, that al subiects are bounden to obey their maiestrates and for no cause to resist or withstand, rebell, or make any sedition against them, yea although they be wicked men. And let no man thinke that he can escape vnpunished, that cõmitteth treason, conspiracy, or rebellion against his souereigne lord the king, though he commit the same neuer so secretly, either in thought, word or dede, neuer so priuily in his priuie chamber by himselfe, or openly cõmunicating and consulting with other. For treason will not be hid, treson will out at the length. God will haue that moste detestable vice, both opened & punished, for that it is so directly against his ordinaunce, and against his high principall iudge, and anoynted in earth. The violence and iniurye that is committed against auctoritie, is committed against God, the common weale, and the whole Realme, which God will haue knowen, and condignly or worthely punished one way or other. For it is notably written of the Wise man in Scripture, in the booke called Ecclesiastes: wishe the king no euil in thy thought, nor speake no hurte of him in thy priuie chamber: for a birde of the ayre shall betray thy voyce, and with her fethers shall bewraye thy wordes. These lessons and examples

Eccle. 10.

are

are written for our learning. Therfore let vs all feare the moste detestable vice of rebellion, euer knowing and remembring, that he that resisteth or withstandeth common auctoritie, resisteth or withstandeth God and his ordinaunce, as it may be proued by many other mo places of holy scripture. And here let vs take hede that we vnderstand not these or such other like places (which so straytely commaunde obedience to superiours, and so straytely punished rebellion, and disobedience to the same) to be meant in any condition of the pretensed or coloured power of the Bishop of Rome. For truely the Scripture of God alloweth no suche vsurped power, full of enormities, abusions, and blasphemies. But the true meaning of these, and suche places, be to extoll and set forth Gods true ordinaunce, and the auctoritie of Gods annoynted kinges, and of their officers appoynted vnder them. And concerning the vsurped power of the Bishop of Rome, which he most wrongfully challengeth, as the successor of Christ and Peter: we may easily perceyue how false, feyned, and forged it is, not onely in that it hath no sufficient ground in holy scripture, but also by the fruites and doctrine therof. For our sauior Christ, and S. Peter, teacheth most earnestly and agreably obedience to kinges, as to the chiefe and supreme rulers in this world, next vnder God: but the bishop of Rome teacheth that they ỹ are vnder him at free from al burdens & charges of the commonwelth, and obedience towardes their prince, most directly against Christes doctrine & S. Peters.

He ought therfore rather to be called Antichrist, and the successour of the Scribes and Pharisey, then Christes vicar, or S. Peters successour: seing that not onely in this poynt, but also in other weightye matters of Christian religion, in matters of remission and forgeuenes of sinnes, and of saluation, he teacheth so directly against both S. Peter & against our sauiour Christ, who not only taught obedience to kings, but also practised obedience in their conuersation and liuing. For we
Math. 17. read that they both paid tribute to the king. And also we read, that the holy virgin Mary, mother to our sauiour Christ, and Joseph, who was taken for his father, at the Emperours cõmaundement
Luke. 2. went to the citie of Dauid, named Bethleem, to be tared among other, and to declare their obedience to the maiestrates, for Gods ordinances sake. And here let vs not forget the blessed virgin Maries obedience, for although she was highlye in Gods fauour, and Christes naturall mother, and was also great with childe that same time, and so nigh her trauayle, that she was deliuered in her iourney (yet she gladly without anye excuse or grudging (for conscience sake) did take that colde and foule winter iourney, being in the meane season so poore that she laye in the stable, and there she was deliuered of Christe. And accordinge
1. Pet. 2. to the same, loe howe Saincte Peter agreeth, writing by expresse wordes, in his first Epistle. Submitte your selues, or be subiect (sayth he) vnto kinges, as vnto the chiefe heades, or vnto rulers, as vnto them that are sent of him, for the

punishment of euill doers, and for the prayse of them that do well, for so is the will of God. I neede not to expounde these wordes, they be so playne of themselues. S. Peter doth not say: submit your selues vnto me, as supreme head of the Church: neyther he sayth, submit your selues from time to time, to my successors in Rome: but he sayth, submit your selfe vnto your king, your supreme head, and vnto those that he appoynteth in auctharitie vnder him. For that you shall so shewe your obedience, it is the will of God. God will that you be in subiection to your head and king. That is Gods ordinaunce, Gods commaundement, and Gods holy will, that the whole bodye of euerye realme, and all the members and partes of the same, shalbe subiect to their head, their king, and that (as S. Peter writeth) for the Lordes sake: and (as S. Paul writeth) for conscience sake, and not for feare onely. Thus we learne by the worde of God, to yelde to our king, that is due to our king, that is honor, obedience, paymentes of due dueties, customs, tributes, subsidies, loue, and feare. Thus we knowe partly our bounden dueties to common auctharitie, now let vs learne to accomplishe the same. And let vs moste instantly and heartily praye to God, the onely auctheur of all auctharitie, for all them that be in auctharitie, according as Saint Paull willeth, writing thus to Timothie, in his first Epistle: I exhort therfore, that aboue all thinges, prayers, supplications, intercessions, and geuing of thankes be done for all men: for kinges, and for al that be in auctharitie,

1. Pete. 2. Rom. 13.

Math. 22. Rom. 13.

1. Tim. 2.

tie, that we may liue a quiet and a peaceable life with all godlynes and honestie: for that is good and accepted or alowable in the sight of God our Sauiour. Here S. Paule maketh an earnest and an especiall exhortation, concerning geuing of thankes, and prayer for kings and rulers, saying: aboue all thinges, as he might say, in any wise principally and chiefly, let prayer be made for kinges. Let vs hartely thanke God for his great and excellent benefite and prouidence, concerning the state of kinges. Let vs praye for them that they may haue gods fauour, and Gods protection. Let vs praye, that they may euer in all thinges haue God before their eyes. Let vs pray, that they may haue wisedome, strength, iustice, clemencie, zeale to gods glory, to gods veritie, to Christian soules, and to the common welth. Let vs pray, that they maye rightly vse their sworde and aucthoritie, for the maintenaunce and defence of the Catholique fayth conteyned in holy Scripture, and of their good and honest subiectes, for the feare and punishment of the euill and vicious people. Let vs praye, that they maye faythfully folowe the moste faythfull kinges and captaines in the Bible, Dauid, Ezechias, Josias and Moyses, with such other. And let vs pray for our selues, that we may liue godly, in holy and Christian conuersation: so we shall haue God of our side: And then let vs not feare what man can do agaynst vs. So we shall liue in true obedience, both in our moste mercyfull King in heauen, and to our most Christian Queene in earth: so shall we please God

Judith. 5.

King

and

and haue the exceeding benefite, peace of conscience, rest and quietnes here in the worlde, and after this life, we shall enioy a better life, rest, peace, and the euerlasting blisse of heauen, whiche the graunte vs all, that was obedient for vs all, euen vnto the death of the crosse, Iesus Christe: to whom with the father, and the holy ghost, be all honour and glory, both nowe and euer. Amen.

A Sermon against Whordome and vncleanesse.

Although there wante not (good Christian people) great swarmes of vices worthy to be rebuked vnto such decay is true godlynes and vertuous liuing nowe come) yet aboue other vices, the outragious seas of aduultery (or breaking of wedlocke) whordome, fornication, and vncleanesse, haue not only walke in, but also ouerflowed almoste the whole world, vnto the great dishonour of God, the exceeding infamy of the name of Christ, the notable decay of true religion, and the vtter destruction of the publique wealth: and that so abundantly, that through the customable vse thereof, this vice is growen vnto such an heigth, that in a maner among manye it is counted no sinne at all, but rather a pastime, a dalliance, and but a touche of youth: not rebuked, but winked at: not punished, but laughed at: wherefore it is necessarye at this present, to entreate of the sinne of whordome and for-

fornication, declaring vnto you the greatnes of
this sinne, and howe odious, hatefull and abho-
minable it is, and hath alway ben reputed before
God and all good men, and howe greuously it
hath bene punished, both by the lawe of God and
the lawes of diuerse princes. Agayne, to shewe
you certayne remedies, whereby ye maye (through
the grace of God) eschewe this moste detestable
sinne of whoredome and fornication, and leade
your liues in all honestie and cleanesse. And that
ye may perceyue that fornication and whoredome
are (in the sight of God) most abominable sinnes,
ye shall call to remembraunce this commaunde-
ment of God; Thou shalt not commit adultery, by
Exod.20 the which worde adultery, although it be proper-
ly vnderstande of the vnlawfull commixtion or
ioyning together of a maried man with any wo-
man beside his wife, or of a wife with any man
beside her husbande, yet therby is signified also
all vnlawfull vse of those partes, which be or-
deyned for generation. And this one commaun-
dement (forbidding adulterye) doeth sufficiently
paynte and set out before our eyes, the greatnes
of this sinne of whoredome, and manyfestly de-
clareth howe greatlye it ought to be abhorred
of all honest and faythfull personnes. And that
none of vs all shall thinke him selfe excepted
from this commaundement, whether we be olde
or yonge, maried or vnmaried, man or woman,
heare what God the father sayth by his most ex-
Deut.23. cellent Prophet Moyses: There shalbe no whore
among the daughters of Israell, nor no whore-
monger
of

mongers among the ſonnes of Iſraell.

Here is whoredome, fornication, and all vncleanelle forbidden, to all kindes of people, all degrees, and all ages without exception. And that we ſhall not doubt, but that this precept or commaundement pertaineth to vs in deede, heare what Chriſt (the perfecte teacher of all trueth) ſayth in the newe Teſtament: Ye haue heard (ſayth Chriſt) that it was ſayde to them of the olde time, thou ſhalt not commit adultery: but I ſaye vnto you: whoſoeuer ſeeth a woman, to haue his luſte of her, hath committed adulterye with her already in his heart. Here our ſauiour Chriſt doth not onely confirme and ſtabliſhe the lawe againſt adultery, geuen in the olde Teſtament, of God the father, by his ſeruaunte Moyſes, and make it of full ſtrengeth, continually to remayne among the profeſſors of his name in the newe lawe. But he alſo (condemning the groſſe interpretation of the Scribes and Phariſeis, which taught that the aforeſaide commaundement onely required to abſtayne from the outwarde adulterye, and not from the filthie deſyres and vnpure luſtes,) teacheth vs an exacte and full perfection of puritie and cleanelle of life, bothe to kepe our bodies vndefiled, and our hartes pure and free from all euill thoughtes, carnall deſyres, and fleſhelye conſentes. Howe canne we then be free from this commaundement, where ſo great charge is layde vppon vs? May a ſeruaunte do what he will in anye thing, hauing a commaundement of his maiſter to the contrary?

Is not

Is not Christ our master? Are not we his seruantes? Howe then may we neglect our masters will and pleasure, and folowe our owne wil and phantasy? Ye are my frendes, (saith Christ) yf you kepe those thinges that I commaunde you.

John.19.

Nowe hath Christ our master commaunded vs that we should forsake all vnclennesse and lechery both in body and spirite: this therefore must we do, yf we looke to please God. In the Gospell of S. Mathew we read, that the Scribes and Phariseis were greeuously offended with Christ, because his disciples did not kepe the traditions of the forefathers, for they washed not their handes when they went to diner or supper, and among other thinges, Christ aunswered and saide: heare and vnderstand: not that thing which entreth into the mouth defileth the man, but that which commeth out of the mouth defileth the man. For those thinges whiche proceede out of the mouth come forth from the heart, and they defile the man. For out of the heart procede euill thoughtes, murthers, breaking of wedlocke, whordome, theftes, false witnes, blasphemies: these are the thinges which defile a man. Here may we see, that not only murther, theft, false witnes, and blasphemy defile men, but also euill thoughtes, breking of wedlocke, fornication, and whordome.

Math.13.

Math.15.

Who is nowe of so litle wit, that he will esteme whordome and fornication, to be thinges of small importaunce, and of no weight before God? Christ (which is the trueth and can not lye) sayth, that euill thoughts, breaking of wedlocke, whordome

John.14.
Titus.1.

and

and fornication defile a man, that is to saye, corrupt both the body and soule of man, and make them, of the temples of the holy ghost, the filthie dunghill, or dungeon of all vncleane spirites: of the house of God, the dwelling place of Sathan.

Againe in the Gospell of Saint John, when the woman taken in adulterye, was broughte vnto Christ, saide not he vnto her. Go thy way, and sinne no more. Doeth not he here call whoredome sinne? And what is the rewarde of sinne, but euerlasting death? If whoredome be sinne, then is it not lawefull for vs to commit it. For Saint John saith: he that committeth sinne, is of the deuill. And our Sauiour saith: euery one that committeth sinne, is the seruaunt of sinne. If whoredome had not beene sinne, surely S. John Baptist would neuer haue rebuked kinge Herode, for taking his brothers wife, but he tolde him plainely, that it was not lawefull for him to take his brothers wife. He winked not at ẏ whordome of Herod, although he were a king of great power, but boldly reproued him, for his wicked & abhominable liuing, although for the same he lost his head. But he woulde rather suffer death, (then see God so dishonored, by the breking of his holy precept or commaundement) then to suffer whoredome to be vnrebuked, euen in a king. If whordome had ben but a pastime, a daliance, and not to be passed of (as many count it now a daies) truely John had bene more then twise mad, if he woulde haue had the displeasure of a king, if he would haue ben cast into prison, and lost his head

John.8.
Rom.6.
1.John.3.
John.8.
Rom.6.

for a trifle. But John knewe right well how filthy, stinking, and abhominable, the sin of whordome is in the sight of God, therfore wouldde not be leaue it vnrebuked, no not in a king. If whordome be not lawfull in a king, neither is it lawfull in a subiect. If whordome be not lawful in a publique or common officer, neither is it lawefull in a priuate person. If it be not lawfull neither in king, nor subiect, neither in common officer, nor priuate person, truely, then it is lawful in no man nor woman, of whatsoeuer degree or age they be.

Actes. 15. Furthermore, in the Actes of the Apostles, we rede, that when the Apostles and elders, with the whole congregation, were gathered together to pacifye the heartes of the faythfull, dwelling at Antioch, (which were disquieted through the false doctrine of certaine Jewish preachers) they sent word to the brethren, that it semed good to the holy ghost, and to them, to charge them with no more, then with necessarye thinges: among other, they willed them to abstayne from Idolatry and fornication, from which (said they) yf ye kepe your selues, ye shall do well. Note here, how these holy and blessed fathers of Christes church, would charge the congregation with no mo things then were necessary. Marke also how among those thinges, from the which they commaunded the brethren of Antioch to abstaine, fornication and whordome is numbred. It is therfore necessary, by the determination and consent of the holy ghost, and the Apostles & elders, with the whole congregation, that as from Idolatry

and

and superstition, so likewise we must abstayne from fornication and whordome. Is it necessarye vnto saluation to abstayne from Idolatry? So is it to abstaine from whordome. Is there any nigher way to leade into damnation, then to be an Idolater? No, euen so, neyther is there any nerer way to damnation, then to be a fornicatoure and an whoremonger.

Nowe where are thole people, whych so lightly esteme breaking of wedlocke, whordome, fornication and adultery? It is necessary, saith the holy ghost, the blessed Apostles, the elders, with the whole congregation of Christ: it is necessarye to saluation (say they) to abstayne from whordome. If it be necessary vnto saluation, then wo be to them, whych neglecting their saluation, geue their mindes to so filthy and stinking sinne, to so wicked vice, to such detestable abhomination.

The second part of the Sermon agaynst adultery.

YOu haue bene taught in the first part of this Sermon against adulterye, how that vice at this day reigneth moste aboue all other vices. And what is meant by this word (adulterye) and howe holy Scripture dissuadeth or discounsaileth from doing that filthy sinne: and finally what corruption commeth to mans soule through the sinne of adultery. Nowe to proceede further, let vs heare what the

blessed Apostle S. Paule sayeth to this matter. Rom.13.
Writing to the Romans, he hath these wordes: Let vs cast away the workes of darkenes, and put on the armours of light. Let vs walke honestly, as it were in the daye time, not in eating and drinking, neyther in chaumbrings and wantonnes, neither in strife and envying, but put ye on the Lorde Jesus Christe, and make not provision for the flesshe to fulfill the lustes of it. Here the holy Apostle exhorteth vs to cast away the workes of darkenes, which (among other) he calleth gluttonous eating, drinking, chaumbering and wantonnesse, which are all ministers vnto that vice, and preparations to induce and bring in the filthie sinne of the flesshe. He calleth them the workes and workes of darkenesse, not onely because John.3.
they are customably done in darkenesse, or in the night time, (for euery one that doth euill hateth Math.13.
the light, neyther commeth he to the light, least his woorkes shoulde be reproued,) but that they leade the right waye vnto that vtter darkenes, where weeping and gnatshing of teeth shalbe, and he sayeth in an other place of the same Epi- Rom.8.
stle: They that are in the flesshe, can not please God. We are detters not to the flesshe that we should liue after the flesshe, for if ye liue after the flesshe ye shall die. Againe he sayth: flee from whore- 1.Cor.6.
dome, for euery sinne that a man commiteth is without his bodye: but whosoeuer committeth whordome, sinneth against his owne bodye. Know ye not know, that your members are the Temple of the holy ghost which is in you, whom also ye have

of God, and ye are not your own? For ye are dere-
ly bought: glorifie God in your bodyes. &c. And a
litle before he layth: Do ye not knowe that your
bodyes are the members of Chriſt? Shall I then
take the members of Chriſt, and make them the
members of an whore? God forbid. Do ye not
knowe that he which cleaueth to an whore, is
made one bodye with her? There shalbe two in
one flesh (sayeth he) but he that cleaueth to the
Lorde, is one spirite. What godly wordes doth the
blessed Apostle S. Paule bring forth here, to dis-
swade or discounsaile vs from whoredome and all
vnclennes? your members (saith he) are the tem-
ples of the holy ghost: which, whosoeuer doth de-
file, God will destroye him as saith S. Paule. If
we be the temple of the holy ghost, how blaspheming
then is it, to driue that holy spirite from vs thor-
rough whoredome, and in his place to set the wic-
ked spirits of vnclennes & fornication, and to be
ioyned, and do seruice to them? Ye are derely
bought (sayeth he) therefore glorifie God in your
bodyes. Chriſt that innocent Lambe of God, hath
bought vs from the seruitude of the deuill, not
with corruptible gold & siluer, but with his moſt
precious and dere heart bloud. To what intent?
That we should fall againe vnto our old vnclen-
nes, and abhominable liuing? Nay verely: But
that we should serue him all the dayes of our life,
in holynes and righteousnes that we should glo-
rifie him in our bodies, by puritie and clennes of
life. He declareth also that our bodies are the mē-
bers of Chriſt. Howe vnlemely a thing it is then

1. Pet. 1.

Esay. 38.
Luke, 1.

to cease to be incorporate or imbodied & one with Christ, and through whordom to be enioyned and made al one with an whore? What greater dishonor or iniury can we do to Christ, then to take away from him the members of his body; and to ioyne thē to whores, deuils & wicked spirits. And what more dishonor can we do to our selues, then through vnclennes, to lose so excellent a dignitie and fredome, & to become bonde slaues, and miserable captiues, to the spirits of darkenes? Let vs therfore consider, first the glory of Christ, and the our estate, our dignitie and fredome wherin God hath set vs, by geuing vs his holy spirite: and let vs valiantly defende the same against Sathan, and al his crafty assaultes: that Christe may be honored, and that we lose not our libertie or fredome, but still remayne in one spirite with him.

Ephe. 1. Moreouer, in his Epistle to the Ephesians, the blessed Apostle willeth vs, to be so pure and free fr[illegible] adultry, fornication, and all vnclennes, that we not once name them among vs (as it becommeth saintes: nor filthines, nor foolish talking, nor iesting, which are not comely, but rather geuing of thankes, for this ye know (saith he) that no whor[illegible]

Gala. 10. 1. Cor. 6. monger, either vncleane person, or couetous person, (which is an idolater) hath any inheritance in the kingdome of Christ and God. And that we should remember to be holye, pure, and free from all vnclennes: The holye Apostle calleth [illegible] saintes, because we are sanctified and made holy in the bloud of Christ through the holy ghost.

Now if we be saintes, what haue we to do with

the maners of the Heathen: Saint Peter saith: 1.Pet.1.
As he which called you is holy, euen so be ye holy
also, in all your conuersation, because it is writ-
ten: Be ye holy, for I am holy. Hitherto haue we
heard howe grieuous a sinne fornication and
whordome is, and how greatly God doth abhorre
it, throughout the whole scripture. Howe call it Leuit.11.
any otherwise be, then a sinne of most abhomina- and.19.
tion, seing it once may not be named among the
Christians, muche lesse it maye in any poynt be
committed. And surely yf we would weygh the
greatnes of this sinne, and consider it in the
right kinde, we shoulde finde the sinne of whore-
dome, to be that moste filthye lake, foule puddle,
and stinking sinke, wherevnto all kindes of sinns
and euils flowe: where also they haue their re-
sting place and abiding.

For hath not the adulterer a pride in his whore-
dome? as the wiseman saith: They are glad when
they haue done euill, and reioyce in thinges that
are starke naught. Is not the adulterer also ydle,
and delighteth in no godly exercise, but onely in
that his most filthy and beastly pleasure. Is not
his mind pluckt, and vtterly drawen away, from
all vertuous studies, and fruitfull labors, and on-
ly geuen to carnall and fleshly imaginatiō? Doth
not the whoremonger geue his minde to glutto-
nie, that he may be the more apt to serue his lusts
and carnall pleasures? Doth not the adulterer
geue his minde to couetousnes, and to polling
and pilling of other, that he may be the more a-
ble to maintayne his harlots and whores, and to

continue in his filthie and vnlawefull loue? Swelleth he not also with enuye against other, fearing that his pray should be allured and taken away from him? Againe, is he not yefull and replenished with wrath & displeasure, euen against his beste beloued, if at any time his beastly and vnchelishe request be letted? What sinne, or kinde of sinne is it that is not ioyned with fornication and whordome? It is a monster of many heades. It receyueth all kindes of vices, and refuseth all kindes of vertues. If one seuerall sinne bringeth damnation, what is to be thought of that sinne which is accompanied with all euills, and that wayting on it, whatsoeuer is hatefull to God, damnation to man, and pleasaunt to Sathan.

Great is the damnation that hangeth ouer the heades of fornicators and aduulterers. What shall I speake of other incommodities, whiche issue and flowe out of this stinking puddle of whordome? Is not that treasure, which before al other is most regarded of honest persons, the good fame and name of man and woman, lost through whordome? What patrimonie or liuelode, what substaunce, what goodes, what riches doth whordome shortlye consume and bringe to naught? What valiauntnes and strength is many times made weake, & destroyed with whordome? What witte is so fine, that is not doted and defaced through whordome? What beautye (although it were neuer so excellent) is not disfigured through whordome? Is not whordome an enemie to the pleasaunt floure of youth, and bringeth it to

gray

heares and olde age before the time? What gift of nature (although it were neuer so precious) is not corrupted with whordome? Come not the French pockes, with other diuerse diseases, of whordome. From whence come so many bastardes and mysbegotten children, to the high displeasure of God, and dishonor of holy wedlocke, but of whordome? Howe manye consume all their substaunce and goodes, and at the last fall into such extreme pouertie, that afterward they steale, and so are hanged, through whordome? What contention and manslaughter commeth of whoredome? Howe many maydens be defloured, howe many wiues corrupted, howe many widowes defiled, through whordome: Howe much is the publique and common weale impouerished, and troubled through whordome: Howe much is Gods worde contemned and depraued by whordome and whormongers. Of this vice commeth a great part of the diuorces which (nowe a dayes) be so commonly accustomed and vsed, by meus priuate authoritie, to the great displeasure of God, and the breache of the moste holy knot and bonde of Matrimonie. For when this most detestable sinne is once crepte into the breast of the adulterer, so that he is entangled with vnlawefull and vnchast loue, straightwayes his true and lawefull wife is despised, her presence is abhorred, her company stinketh, and is lothsome, whatsoeuer she doth is displeased, there is no quietnes in the house, so long as she is in sight: Therfore to make short tale, she must away, for her husbande can broke her no longer.

Thus

Thus through whordom, is the honeſt and harmleſſe wife put away, and an harlot receyued in her ſtede: and in like ſort, it happeneth many times in the wife towardes her husband. O abhominacion: Chriſt our sauiour, very God and man, coming to reſtore the lawe of his heauenly father, vnto the right sence, vnderſtanding, and meaning (among other thinges) reformed the abuſe of this lawe of God: For where as the Iewes vſed of a long ſufferance, by cuſtome, to put away their wiues at their pleaſure, for euery cauſe: Chriſt correcting that euill cuſtome, did teach that yf any man put away his wife, and marieth another, for any cauſe, except onely for adultery, (which then was death by the lawe) he was an adulterer, and forced alſo his wife ſo diuorſed, to commit adultery, if ſhe were ioyned to any other man: and the man alſo ſo ioyned with her to commit adultery.

Math. 19.

In what caſe then are thoſe Adulterers, which for the loue of an whore, put away their true and lawefull wife, agaynſt all lawe, right, reaſon, and conſcience? O damnable is the ſtate wherin they ſtand. Swift deſtruction ſhal fall on them, if they repent not, and amende not: for God will not euer ſuffer holy wedlocke thus to be diſhonored, hated, and deſpiſed. He will once puniſhe this fleſhly and licencious maner of liuing, and cauſe that his holy ordinaunce ſhalbe had in reuerence and honor. For ſurely wedlocke (as the Apoſtle ſayth) is honorable among all men, and the bed vndefiled. But whoremongers and fornicatours, God will iudge, that is to ſay, puniſhe and condemne. But to

Hebr. 3.

to what purpose is this labour taken: to describe and set forth the greatnes of the sinne of whoredome, and the incommodities that issue and flow out of it, seyng that breath and tongue shal sonev fayle any man, then he shall or may be able to set it out according to the abhomination and haynoulnes thereof. Notwithstanding this is spoken to the entent that all men should flee whoredome, and liue in the feare of God: God graunt that it may not be spoken in vayne.

The thirde part of the Sermon, agaynst Adultery.

N the second part of this Sermon agaynst adultery, that was laste read, you haue learned howe earnestly the Scripture warneth vs to auoyde the sinne of adultry, and to embrace cleanelie of life: and that through adultery we fall into all kindes of sinnes, and are made bondslaues to the deuill. Through cleanelie of life we are made members of Christ. And finally, howe farre adultery bringeth a man from all goodnes, and driueth him headlonge into all vices, mischiefe, and miserye. Nowe will I declare vnto you in order, with what greeuouse punishementes GOD in times paste plagued adulterye, and howe certayne worldly Princes also did punishe it: that ye may perceaue that whoredome and fornication be sinnes, no lesse detestable in the sight of God,

and

and to all good men then I haue hitherto vttered. In the first booke of Moyses, we reade that when mankind began to be multiplied vpon the earth, the men and women gaue their mindes so greatly to fleshly delight and filthy pleasure, that they liued without all feare of God. God seing this their beastly and abhominable liuing, and perceauing that they amended not, but rather encreased daylye more and more in their sinful and vnclene maners, repented that euer he had made man: and to shew howe greatly he abhorreth adultery, whordome, fornication, and all vnclennes he made all the fountaynes of the deepe earth to burst out, and the sluces of heauen to be opened, so that the rayne came downe vppon the earth by the space of fortie dayes and fortie nightes, and by this meanes destroyed the whole world and all mankinde, eyght persons onelye excepted: that is to saye. Noe the preacher of righteoulnes (as Saint Peter called him) and his wife, his three sonnes and their wiues. O what a greeuous plague did God cast here vpon all liuing creatures for the sinne of whoredome? for the which God tooke vengeaunce, not onely of man, but also of beastes, foules, and all liuing creatures. Manslaughter was committed before, yet was not the worlde destroyed for that: but for whordome, all the worlde (fewe onely except) was ouerflowed with waters, and so perished: An example woorthy to be remembred, that we may learne to feare God.

Gene. 9.

Gene. 4.

We reade agayne, that for the filthye sinne of vnclean-

Gen. 19.

the lawe be these: who so committeth adultere with any mans wife, shall dye the death, both the man and the woman, because he hath broken wed locke with his neighbours wife. In the lawe also it was commaunded, that a damosell and a man taken together in whordome, should be both sloned to death. In an other place we also read, that God commaunded Moyses to take al the head ru-
Num. 25. lers, and Princes of the people, and to hang them upon gibbets openly, that euery man might see them, because they eyther committed, or did not punish whordome. Agayne, did not God send such a plage among the people, for fornication and uncleanesse, that they dyed in one daye, three and twentie thousande: I passe ouer for lacke of time, many other histories of the holy Bible, which declare the greeuous vengeaunce, and heauy displeasure of God, agaynst whormongers and adulterers. Certes, this extreme punishement appoynted of God sheweth euidently, howe greatly God hateth whordome. And let vs not doubt, but that God at this present, abhorreth all maner of uncleanesse, no lesse then he did in the olde lawe, and will vndoubtedly punishe it, both in this world, and in the world to come. For he is a God
Psalm. 5. that can abide no wickednesse: therfore ought it to be eschewed of all that tender the glory of God, and the saluation of their owne soules.

Saint Paule sayth, all these thinges are wri-
1. Cor. 10. ten for our example, and to teache vs the feare of God, and the obedience to his holy lawe. For if God spared not the naturall braunches, neyther

will

will he spare vs that be but graffes, if we commit
like offence? If God destroyed many thousandes
of people, many cities, yea the whole worlde, for
whordome, let vs not flatter our selues, and thinke
we shall escape free, and without punishment, for
he hath promised in his holy lawe, to sende most
greeuous plagues vpon them that transgresse or
breake his holy commaundementes. Thus haue
we heard, howe God punisheth the sinne of adul-
tery: let vs now heare certayne lawes, which the
ciuill Magistrates deuised in diuerse countreys,
for the punishment thereof, that we may learne
howe vncleanes hath euer bene detested in al well
ordred cities and common wealthes, and among
all honest persons. The lawe among the Perse-
ans was this, that when any were taken in adul-
tery, they were bound and caried three dayes thor-
rough the Citie, and afterwarde, as long as they
liued were they despised, and with shame and con-
fusion compted as persons voyde of all honestie.
Among the Locrensians, the adulterers haue
both their eyes thurste out. The Romanes in
times paste, punished whoredome, sometime by
fyre, sometime by swoorde. If a man among the
Egyptians hadde bene taken in adulterye, the
lawe was, that he shoulde openly in the pre-
sence of all the people be scourged naked with
whippes, vnto the number of a thousand stripes.
The woman that was taken with him had her
nose cut of, whereby she was knowen euer af-
ter, to be an whore, and therefore to be abhor-
red of all men. Among the Arabians, they that

Lawes de-
uised for the
punishment
of whore-
dome.

were

were taken in adultery had their heades stricken from their bodies. The Athenians punished whordome by death in like maner. So likewise did the barbarous Tartarians. Among the Turkes euen at this day, they that be taken in adultry, both man and woman are stoned strayghtwayes to death, without mercy. Thus we see, what godly actes were deuised in times past, of the high powers, for the putting away of whordome, and for the maintayning of holye matrimonye or wedlocke, and pure conuersation. And the auctholrs of these actes were no Christians, but heathen: yet were they so enflamed with the loue of honestie and pureness of life, that for the mayntenaunce and conseruation or keping vp of that, they made godly statutes, suffering neither fornication nor adultry to reigne in their realmes vnpunished. Christ saide to the people: The Niniuites shall rise at the iudgement with this nation (meaning the vnfaythfull Jewes) and shall condemne them. For they repented at the preaching of Jonas, but beholde (sayth he) a greater then Jonas is here. (meaning himself) and yet they repent not. Shall not (thinke you) likewise the Doctrenians, Arabians, Achenians, with suche other, rise vp at the iudgement, and condemne vs, forasmuch as they fealed from whordome at the commaundement of man, and we haue the law, and manifest precepts and commaundementes of God, and yet forsake we not our filthy conuersation? truely, truely, it shalbe easier at the day of iudgement for these heathen, then for vs, except we repent and amende.

Luke. 3.

for

though death of body, seemeth to vs a grieuous punishment in this worlde for whordome: yet is that paine nothing, in comparison of the grieuous tormentes which adulterers, fornicatours, and all vnkleane persons shal suffer after this life. Yet all suche shalbe excluded and shut out of the kingdome of heauen, as S. Paule sayeth: be not deceyued, for neither whormongers, nor worshippers of Ymages, nor adulterers, nor saftlinges, nor sodomites, nor thieues, nor couetous persons, nor drunkardes, nor cursed speakers, nor pillers, shall inherite the kingdome of God. And S. John in his reuelation sayth: that whoremongers shal haue their part, with murderers, sorcerers, enchaunters, liars, idolaters, & suche other, in the lake whiche burneth with fier and brimstone, which is the second death. The punishment of the body, although it be death, hath an ende, but the punishment of the soule, which S. John calleth the second death, is euerlasting, there shal be fier and brimstone, there shalbe weeping and gnasshing of teeth, the worm that shal ther gnaw the conscience of the damned, shall neuer dye. O whose heart distilleth not euen drops of bloud, to heare and consider these thinges? If we tremble and shake at the hearing and naming of these paines, oh what shal they do that shall fele them, that shall suffer them, yea, and euer shall suffer, worldes without ende: God haue mercy vpon vs, who is now so drowned in sin, and past all godlines, that he will set more by a filthy and stinking pleasure, (which soone passeth away) then by the

1. Cor. 6.
Gala. 5.
Ephe. 5.
Apoc. 20.
Math. 13.
Luke. 3.

 losse

losse of euerlasting glory? Againe, who will yeld him selfe to the lusts of the flesh, that he feretheth nothing at al the paines of hel fire? But let vs here how we may eschew the sin of whordome and adultry, that we may walke in the feare of God, and be free from those most grieuous and intollerable torments, which abide all vnclene persons. Do auoid fornication, adultry, and al vnclennes, let us prouide, that aboue all thinges, we may kepe our heartes pure and cleane, from all euill thoughtes and carnal lustes. For if that be ours infected and corrupt, we fal headlong into all kind of vngodlines. This shal we easely do, if when we sele ieswardly, that Sathan our olde enemy tempteth vs vnto whordome, we by no meanes consent to his crafty suggestions, but valiauntly resist and withstande him, by strouge fayth in the worde of God, alleaging against him alwayes in our hart, this commaundement of God: Scriptum est, non mæchaberis. It is written, thou shalt not commit whordome. It shalbe good also for vs, euer to liue in the feare of God, and to set before our eyes, the grieuous threatninges of God, agaynst all vngodly sinners, and to consider in our minde, how filthy, beastly, and short that pleasure is, whereunto Sathan moueth vs.

Remedies whereby to auoid fornication and adultery.

And agayne, howe the payne appoynted for that sinne, is intollerable and euerlasting. Moreouer, to vse a temperaunce and sobrietie in eating and drinking, to eschewe vncleane communication, to auoyde all filthye companye, to flee idlenes, to delight in reading holye Scriptures,

to watche in godly prayers and vertuous meditations, and at all times, to exercise some godlye trauailes, shall helpe greatly vnto the eschewing of [illegible].

And here are all degrees to be monished, whether they be maryed or vnmaryed, to loue chastitie and cleannes of life. For the maried are bound by the lawe of God so purely to loue one an other, that neither of them seeke any straunge loue. The man must onely pleaue to his wife, and the wife agayne onely to her husbande: they must so delight one in an others company, that none of them seuete any other. And as they are bounde, thus to liue together in all godlynesse and honestye, so likewise is their duetie, vertuouslye to bring vp their children; and to prouide that they fall not into Sathans snare, nor into any vnclennes, but that they come pure and honest vnto holy wedlocke when time requireth. So likewise ought all masters and rulers to prouide that no whordome, nor any poynt of vnclennes, be vsed amonge their seruauntes. And againe, they that are single, and fele in themselues, that they cannot liue without the company of a woman, let them get wiues of their owne, and so liue godly together. For it is better to mary then to burn.

And to auoid fornication, saith the Apostle, let euery man haue his owne wife, and euery woman her owne husband. Finally, all such as feele in themselues a sufficiency and hability (through the working of Gods spirite) to leade a sole and continent life, let them prayse God for his gifte, 1. Cor. 7.

and seeke all meanes possible to maintaine the same: as by reading of holy scriptures by godly meditations, by continual praiers and such other verteous exercises. If we al on this wise will endeuour our selues to eschew fornication, adultery, and al vnclennes, and leade our liues in al godlynes and honesty, seruing God with a pure & clene heart, and glorifying him in our bodyes by leading an innocent and harmeles life, we may be sure to be in the number of those, of whom our Seniour Christ speaketh in the Gospell on this manner: blessed are the pure in heart, for they shall see God: to whom alone, be al glory, honour, rule, and power, worldes without ende. Amen.

Math. 5.

A Sermon against Contention and brawling.

THis daye (good Christian people) shall be declared vnto you, the vnprofitablenes and shamefull vnhonesty of contention, strife, and debate: to thintent, that whē you shal see as it were in a table painted before your eyes, the euill fauoredness and deformity of this most detestable vice, your stomaks may be moued to rise against it, and to detest and abhorre that sinne, which is so much to be hated, and pernicious & hurtfull to all men. But among al kinds of contention, none is more hurtful then is contention in matters of religion. Eschewe (sayth S. Paule) folish and vnlearned questions,

1. Cor. 7.

1. Tim. 1.
1. Tim. 2.

knowing that they bȳede strife. It becommeth not the seruaunt of God, to fight, or striue, but to be meeke towarde all men. This contention and strife was in S. Paules time, among the Corinthians, and is at this time, among vs Englishe men. For to many there be which vpon the Alebenches or other places, delight to set forth certaine questions, not so muche pertaining to edification, as to vayne glory and shewing forth of their cunning, and so vnsoberly to reason and dispute, that when neither part will geue place to other, they fall to chiding and contention, and sometime from hot wordes, to further inconuenience. S. Paule could not abide to heare among the Corinthians, these wordes of discorde or dissention: I holde of Paule, I of Cephas, and I of Apollo. What would he then say, if he heard these wordes of contention (which be nowe almost in euery mans mouth:) he is a Pharisey, he is a gospeller, he is of the new sort, he is of the olde faith, he is a newe brocked brother, he is a good Catholique father, he is a papist, he is an heretique. Oh how the Church is deuided. Oh how the cities be cut and mangled. Oh how the cote of Christ, that was without seame is all to rent and torne. Oh body misticall of Christ, where is that holy and happy vnitie, out of the which whosoeuer is, he is not in Christ: If one member be pulled from an other, where is the body? If the body be drawen from the head, where is the life of the body? We cannot be ioyned to Christ our head, except we be glued with concord and charitie, eye to another.

1.Cor.3.

For he that is not in this vnitie, is not of the church of Christ, which is a congregation or vnitie together, and not a diuision. S. Paule sayth: that as long as emulation or enuying, contentions and factions or sectes be among vs, we be carnal, and walke according to the fleshly man. And S. James saith: If you haue bitter emulation or enuying and contention in your heartes, glorye not of it: for wheras contention is, there is vnstedfastnes, and all euill deedes. And why do we not heare S. Paule which prayeth vs, where he might commaund vs, saying: I beseeche you in the name of our Lorde Jesus Christ, that you will speake all one thing, and that there be no dissention amonge you, but that you will be one whole body, of one mind, and of one opinion in the truth. If his desire be reasonable and honest, why do we not graūt it? if his request be for our profit, why do we refuse it? And if we will not to heare his petition of prayer, yet let vs heare his exhortation where he sayth: I exhort you that you walke, as it becommeth the vocation in which you be called, with al submission and meekenes, with lenity and softnes of minde, bearing one an other by charitie, studying to kepe the vnity of the spirite, by the bonde of peace. For there is one body, one spirite, one fayth, one Baptisme. There is (he sayth) but one bodye, of the whiche he can be no liuely member; that is at variaunce with the other members. Ther is one spirit, which ioyneth and knitteth all thinges in one. And howe can this one spirite reigne in vs, when we among our selues

1. Cor. 3.

James. 3.

1. Cor. 1.

Phil. 2.

Ephe. 4.

ties be deuided? There is but one fayth, and how
can we then say: he is of the olde fayth, and he is
of the new fayth. There is but one baptisme, and
then shall not al they, which be baptised, be one?
Contention causeth diuision, wherefore it ought
not to be among Christians, whom one fayth, and
baptisme ioyneth in an vnitie. But if we contẽne
S. Paules request and exhortation, yet at the
last let vs regarde his earnest intreating, in the
which he doeth very earnestly charge vs, and (as
I may so speake) conjure vs in this fourme and
maner: If there be any consolation in Christ, if
there be any comfort of loue, if you haue any fe-
lowship of the spirite, if you haue any bowels of
pitie and compassion, fulfill my ioye, being al like
affected, hauing one charitie, being of one mind,
of one opinion, that nothing be done by conten-
tion, or vayneglorye. Who is he, that hath any
bowels of pitie, that will not be moued with
these wordes so pithie? Whose heart is so stonye,
the swearde of these woordes (whiche be more
sharpe then any two edged swearde) maye not Phil. 2.
rut and breake a sunder? Wherfore let vs endeuor
our selues to fulfill S. Paules ioye herein this
place, which shalbe at length to our great ioye in
an other place. Let vs forreade the scripture, that How we
by reading therof, we may be made the better lis- should reade
ners, rather then the more contentious disputers. the scripture
If any thing is necessary to be taught, reasoned,
or disputed, let vs do it with al meknes, softnes,
and gentlenes. If any thing shall chaunce to be spo-
ken vncomely, let one beare an others frailtye.

He that is faultie, let him rather amend, then defende that which he hath spoken amisse, lest he fal by contention, from a foolishe errour, into an obstinate heresie: for it is better to geue place mekely, then to winne the victorie with the breach of charitie: which chaunseth where euery man will defende his opinion obstinatly. If we be Christen men, why do we not folowe Christ, which sayth learne of me, for I am meke and lowly in heart. A disciple must learne the lesson of his scholemaster, and a seruaunt muste obey the commaundement of his master. He that is wise and learned sayth S. James) let him shewe his goodnes by his good conuersation and sobernes of his wisedome. For where there is enuye and contention, that wisedome commeth not from God, but is worldly wisedome, mans wisedome, and deuelishe wisedome. For the wisedome that commeth from aboue, from the spirite of God, is chast and pure, corrupted with no euill affections: it is quiet, meke, and peaceable, abhorring all desire of contention, it is tractable, obedient, not grudging to learne, and to geue place to them that teache better for their reformation. For there shall neuer be an ende of striuing and contention, yf we contende, who in contention shalbe master, and haue the ouerhand: yf we shall heape errour vpon errour, yf we continue to defende that obstinately which was spoken vnaduisedly. For trueth it is, that stifnes in mainteyning an opinion breadeth contention, brauling, and chiding, whiche is a vise among all other moste pernicious and pestilent

Math. 10.

James. 3.

sent to common peace and quietnes. And as it standeth betwixt two persons and parties (for no man commonly doth chide with him selfe) so it comprehendeth two most detestable vices: the one is pleading of quarels, with sharpe and contentious wordes: the other standeth in frowarde answering and multiplying euill wordes againe. The first is so abhominable, that Saint Paule saith: yf any that is called a brother be a worshipper of Idolles, a brauler, a picker of quarels, a thiefe, or an extortioner, with him that is such a man see that ye eate not. Howe here consider that Saint Paule numbreth a scoulder, a brauler, or a picker of quarels, among thieues and idolaters: and many times commeth lesse hurte of a thiefe, then of a rayling tonge: for the one taketh awaye a mans good name, the other taketh but his riches, which is of muche lesse value and estimation, then is his good name. And a thiefe hurteth but him from whom he stealeth, but he that hath an euill tongue, troubleth all the Towne where he dwelleth, and sometime the whole countrey. And a rayling tonge is a pestilence so full of contagiousnes that S. Paul willeth christen men to forbeare the company of suche, and neither to eate nor drink with them. And whereas he wil not that a christen woman should forsake her husband although he be an Infidell, or that a christen seruant should depart from his maister, which is an Infidell and heathen, and suffer a christen man to kepe company with an Infidell: yet he forbiddeth vs to eate or drinke with a scoulder, or a quarell

1. Cor. 5.

Against quarel picking.

1. Tim. 6.

1.Cor.6. tell piker. And also in the first Chapter to the Corinthians, he sayth thus. Be not deceyued, for neyther fornicatours, neyther worshippers of Idolles, neyther thieues nor drunkardes, neyther cursed speakers shall dwell in the kingdome of heauen. It must nedes be a great fault that doth moue and cause the father to disherit his naturall sonne. And how can it otherwise be, but that this cursed speaking must nedes be a most detestable sinne, the which doth cause God our most mercifull and louing father, to depryue vs of his most blessed kingdome of heauen. Against the other sinne that standeth in requiring taunt for taunt, speaketh Christ him selfe: I say vnto you (sayth your sauiour Christ) resist not euill, but loue your enemies, and saye well by them that say euill by you, do well vnto them that do euill vnto you, and pray for them that do hurt and persecute you, that you may be the children of your father which is in heauen, who suffereth his Sunne to rise both vpon good and euill, and sendeth his rayne both vpto the iuste and vniuste. To this doctrine of Christ agreeth very well the teaching of Saint Paule, that chosen vessell of God, who ceasseth not to exhort and call vpon vs, saying, bless them that curse you, bless I saye and curse not, recompence to no man, euill for euill, yf it be possible (as much as lyeth in you) liue peaceably with all men.

Against frowarde answering.

Mayth.5.

Rom.12.

¶ The

IT hath bene declared vnto you in this Sermon agaynst strife and brauling, what great incommenience commeth therby, specially of such contention as groweth in matters of religion. And howe when as no man wil geue place to an other, there is none ende of contention and discorde. And that vnitie which God requireth of Christians, is vtterly therby neglected and broken. And that this contention standeth chiefly in two poyntes, as in pitching of quarels, and making of frowarde answeres. Nowe ye shal heare Saint Paules wordes, saying: Dearely beloued auenge not your selues, but rather geue place vnto wrath, for it is written: Vengeaunce is mine, I will reuenge sayth the Lord. Therfore yf thine enemie hunger, fede him, if he thirst, geue him drinke: be not ouercome with euill, but ouercome euill with goodnes. All these be the wordes of S. Paule, but they that be full of stomacke, and set so much by themselues, that they may not abide so muche as one euill worde to be spoken of them, peraduenture will say: If I be euill reuiled, shall I stande still like a goose, or a foole, with my finger in my mouth? Shall I be such an ydeote and diserde, to suffer euery man to speake vppon me what they lyst, to raile what they liste, to spewe out all their venime agaynst me at their pleasures? Is it not conuenient that he that speaketh euill should

Deut. 32.

In obiectis.

be

be answered accordingly. If I shall vse this lenitie and softnes, I shall both increase mine enemies frowardnes, and prouoke other to do like. Suche reasons make they that can suffer nothing, for the defence of their impacience. And yet if by frowarde aunswering to a froward person, there were hope to remedy his frowardnes, he should lesse offend that should so answer doing the same not of ire or malice, but only of that intent, that he that is so frowarde or malicious, may be reformed. But he that can not amende an other mans fault, or cannot amend it without his owne fault, better it were that one should perishe then two. Then if he can not quiet him with gentle words, at the least let him not folow him in wicked and vncharitable wordes. If he can pacifie him with suffering, let him suffer: and if not, it is better to suffer euill then to do euill: to say well then to say euill. For to speake well agaynst euill, commeth of the spirite of God: but to render euill for euill, commeth of the contrary spirite. And he that can not temper ne rule his owne anger, is but weake and feeble, and rather more like a woman or a childe, then a stronge man. For the true strength and manlynesse, is to ouercome wrath and to despise iniuryes, and other mens foolishnes. And besides this he that shall despise the wronge done vnto him by his enemye, euery man shall perceiue that it was spoken or done without cause: where as contrarye he that doth fume and chafe at it, shall helpe the cause of his aduersarye, geuinge suspition that the

An answer.

thing

thing is true. And in so going about to reuenge euill, we shewe our selues to be euill, and whyle we will punish and reuenge an other mans follye, we double and augment our owne follie. But many pretences finde they that be wilfull, to colour their impacience. Mine enemie (saye they) is not worthy to haue gentle wordes or deedes, beyng so full of malice & frowardnes. Althe lesse he is worthy, the more art thou allowed of God, the more art thou commended of Christ, for whose sake thou shouldest render good for euill, because he hath commaunded thee, and also deserued that thou shouldest so do. Thy neighboure hath peraduenture with a worde offended thee: call thou to thy remembraunce with howe many wordes and deedes, how greeuously thou hast offended thy Lorde God. What was man, when Christ died for him? was he not his enemie, and vnworthie to haue his fauour and mercy? Euen so, with what gentlenes and pacience doth he forbeare and tollerate and suffer thee, although he is dayly offended by thee? Forgeue therefore a light trespasse to thy neighboure, that Christ maye forgeue thee many thousandes of trespasses, which are euery day an offender. For if thou forgeue thy brother, being to thee a trespasser, then hast thou a sure signe and token, that God will forgeue thee, for whom al men be debters or trespassers. Howe wouldest thou haue God mercyfull to thee, yf thou wilt be cruell vnto thy brother. Canst thou not finde in thine heare so do that towardes another that is thy fellowe, which God hath done to thee, that art but

his

his seruaunt? Ought not one sinner to forgeue
an other, seyng that Christ, which was no sinner,
did pray to his father for them that without mer-
1. Peter. 2 cy and dispitefully put him to death? Who, when
he was reuiled, did not vse reuiling wordes a-
gayne, and when he suffered wrongfullye he did
not threaten, but gaue all vengeaunce to the
iudgement of his father which iudgeth rightful-
lye. And what crakest thou of thy head, yf thou
labour not to be in the body? Thou canst be no
member of Christ, yf thou folowe not the steppes
Esay. 4. of Christ: (who as the Prophet sayth) was led
to death like a Lambe, not opening his mouth
to reuiling, but opening his mouth to praying
Luke. 23. for them that crucified him, saying: father for-
geue them, for they can not tell what they do. The
Actes. 7. whiche example, anone after Christ, Saint Ste-
phan did folowe, and after Saint Paule: We be
euill spoken of (sayth he) and speake well, we suf-
fer persecution and take it paciently: Men curse
1. Cor. 4. vs, and we gentlie entreate. Thus Saint Paul
taught that he did, and he did that he taught:
blesse you (sayth he) them that persecute you:
blesse you, and curse not. Is it a great thing to
speake well to thine aduersarie, to whom Christ
both commaunde thee to do well? Dauid when
Semei did call him all to naught, did not chide
agayne, but sayde paciently: suffer him to speake
euill, yf perchaunce the Lorde will haue mercy
vrme. Histories be full of examples of Heathen
men, that toke very mekely, both opprobrius and
reprochfull wordes, and iniurious or wrongful

dedes

bedes. And shall those Heathen excell in pacience vs that professe Christ, the teacher and example of all pacience? Lisander, when one did rage agaynst him, in reuiling of him, he was nothing moued, but sayde: go to, go to, speake agaynst me asmuch, and as ofte as thou wilte, and leaue out nothing, yf perchaunce by this meanes thou mayest discharge thee of those naughtie thinges, with the which it semeth that thou art ful laden. Many men speake euill of all men, because they can speake well of no man. After this sorte this wise man auoyded from him, the reprochfull wordes spoken vnto him: imputinge and layinge them to the naturall sickenes of his aduersarie. Pericles, when a certayne scoulder, or a rayling felowe did reuile him, he aunswered not a worde agayne, but wente into a gallerie, and after toward night, when he went hope, this scoulder followed him, raging still more and more, because he sawe the other to set nothing by him. And after that he came to his gate, (being darke night) Pericles cōmaunded one of his seruantes to light a torch, & to bring the scoulder home to his owne house. He did not onely with quietnes suffer this brauler paciently, but also recompenced an euill turne with a good turne, and that to his enemie. Is it not a shame for vs that professe Christ, to be worse then heathen people, in a thing chiefly pertaining to Christes religion? shal philosophy perswade thē more then gods word shal perswade vs? shal natural reason preuayl more with them, then religion shal with vs? shall mans wisdome leade

them

them to those thinges, whereunto the heauenly doctrine cannot leade vs? What blindnesse, wilfulnesse or rather madnes is this? Pericles being prouoked to anger with many vilanous wordes answered not a worde. But we stirred but with one litle worde: what foule worke do we make? How do we fume, rage, stampe, and stare like mad men? Many men, of euery trifle wil make a great matter, & of the sparke of a litle word, wil kindle a great fire, taking al things in the worst part. Is it how much better is it, and more like to the example and doctrine of Christ, to make rather of a great fault in our neighbour, a smale fault, reasoning with our selues after this sorte. He spake these wordes, but it was in a sodayne heate, or the drinke spake them, and not he, or he spake them at the motion of some other, or he spake them beyng ignoraunt of the truth, he spake them not against me, but against him whom he thought me to be. But as touching euill speaking, he that is ready to speake euill agaynst other men, fyrst let him examine him selfe, whether he be faultlesse and cleare of the fault whiche he findeth in another. For it is a shame when he that blameth another for any fault, is gilty himselfe, eyther in the same fault, eyther in a greater. It is a shame for him that is blinde, to call another man blinde: and it is more shame for him that is whole blinde, to call him blinkarde, that is but poureblinde. For this is to see a strawe in an other mans eye, when a man hath a blocke in his owne eye.

Reasons to moue men from quarel picking.

Then let him consider, that he that vseth to speake

speache euill, shall commonly be euill spoken of a-
gayne. And he that speaketh what he will for his
pleasure, shalbe compelled to heare that he would
not, to his displeasure. Moreouer, let him remem- Math. 22.
ber that saying, that we shall geue an accompt
for euery idle worde. Howe much more then shall
we make a reckoning for our sharpe, bitter, brau-
ling and chiding wordes, which prouoke our bro-
ther to be angrye, and so to the breache of his
charitie. And as touching euill aunswering, al-
though we be neuer so much prouoked by other
mens euill speaking, yet we shal not folowe their
frowardnes by euill aunswering, if we consider
that anger is a kinde of madnes, & that he which
is angry, is (as it were for the time) in a phrensy.
Wherefore let him beware, least in his furye he
speake any thing, wherof afterward he may haue
iust cause to be sorye. And he that will defend that
anger is no furye, but that he hath reason, euen
when he is most angry, then let him reason thus
with himself, whē he is angry. Now I am so mo-
ued and chafed, that within a litle while after I
shalbe otherwise minded: wherfore then should I
now speake any thing in mine anger, which here
after, when I wold faynest, cannot be chaunged?
Wherfore shall I do any thing, nowe, being (as it
were) out of my wit, for the which, when I shall
come to my selfe againe, I shalbe very sad? Why
doth not reason? Why doth not godlynes? yea,
why doth not Christ obtayne that thing nowe of
me, which hereafter time shall obtaine of me? If
a man be called an adulterer, shrewe, dronkarde,

Reasons to moue men from frowarde aunswering.

or by any other shamefull name, let him consider earnestly, whether he be so called truely or falsly: if truely, let him amend his fault, that his aduersarye may not after worthely charge him with such offences: if these thinges be layde against him falsly, yet let him consider, whether he hath geuen any occasion to be suspected of suche thinges, and so he may both cut off that suspection wherof this slaunder did arise, and in other thinges shall liue more warely. And thus vsing ourselues, we may take no hurt, but rather muche good, by the rebukes and slaunders of our enemy. For the reproche of an enemye, maye be to many men a quicker spurre to the amendment of their life, then the gentle monition of a frende. Philippus the king of Macedonye, when he was euill spoken of by the chiefe rulers of the citie of Athens, he did thanke them heartely, because by them he was made better, both in his wordes and dedes: for I studye (saide he) both by my sayinges and doinges, to proue them lyars.

The second part of the Sermon agaynst Contention.

YE heard in the last lesson of the Sermon against strife and brauling, how we may answer them which maintayne their frowarde sayinges in contention, and that will reuenge with wordes such euill as

other

other men do to them. And finally howe we may according to Gods will, order our selues: and what to consider towardes them, when we are prouoked to contention and strife with rayling wordes. Now to procede in the same matter, you shall knowe the right way howe to dispicue and ouercome your aduersary and enemy. This is the best way to improue a mans aduersary, so to liue, that all which shal know his honestie, may beare witnes, that he is slaundered vnworthely. If the fault whereof he is slaundered, be suche, that for the defence of his honestie, he must needes make answere, yet let him answere quietly and softly on this fashion: that those faultes be layed against him falsly. For it is trueth, that the wise man sayeth: a soft answere asswageth anger, and a harde and sharpe answere doeth stirre vp rage and furye. The sharpe answere of Naball did prouoke Dauid to cruell vengeaunce: but the gentle wordes of Abigail, quenched the fire again, that was all in a flame. And a speciall remedie against malicious tonges, is to arme our selues with pacience, meekenes and silence, least with multiplying wordes with the enemy, we be made as euil as he. But they that cannot bear one euil word, peraduenture for their owne excuse, will alleage that which is written: he that despiseth his good name is cruel. Also we reade: answer a foole according to his foolishnes. And our Lord Jesus did hold his peace at certayne euill sayinges: but to some he answered diligently. He heard men call him a Samaritane, a carpenters sonne, a wine

Pro. 15.

1. Reg. 25.

An obiectio.

Pro. 26.

John.19. drinker, and he held his peace: but when he heard them say, thou hast the deuill within thee, he answered to that earnestly. Truth it is in dede, that

An answer. there is a time, when it is conuenient to answere a foole according to his foolishnes, least he should seme in his own conceit to be wise. And somtime it is not profitable to answer a foole according to his foolishnes, least the wise man be made like to the foole. When our infamy or the reproche that is done vnto vs is ioyned with the peril of many, then it is necessary in answering to be quick and ready. For we reade that many holy men of good zeales, haue sharply and fiercely, both spoken and answered tiraunts and euill men, which sharpe wordes came not of anger, rancor or malice, or desire of vengeance, but of a feruent desire to bring them to the true knowledge of God, and from vngodly liuing, by an earnest and sharpe rebuke and chiding. In this zeale Saint John Baptist called the Phariseis, Adders broode: and Saint

Math.3. Paule called the Galathians fooles: and the men

Gala.3. of Crete, he called lyars, euil beastes, and sluggish bellyes: and the false Apostles, he called dogges

Titus.1. and craftie workemen. And this zeale is godlye

Phili.3. and to be allowed, as it is plainely proued by the example of Christe, who although he were the fountayne and spring of all meekenes, gentlenes

Math.23. and softnes: yet he called the obstinate Scribes and Phariseis, blind guides, fooles, painted graues, Hipocrites, serpentes, adders brode, a corrupt and wicked generation. Also he rebuketh Peter

Math.16. egerly, saying: go behind me Sathan. Likewise

S.

S. Paul reproueth Elimas, saying: O thou full of al craft and guile, enemie to all iustice, thou ceasest not to destroy the right wayes of God: and nowe lo, the hande of the Lorde is vpon thee, and thou shalt be blinde and not see for a time. And S. Peter reprehendeth Ananias verye sharply, saying: Ananias, howe is it that Sathan hath filled thy heart, that thou shouldest lye vnto the holy ghost: This zeale hath bene so feruent in many good men, that it hath stirred them, not onely to speake bitter and eger words, but also to do thinges which might seme to some, to be cruel, but in dede they be very iust, charitable, and godlye, because they were not done of yre, malice, or contencious minde, but of a feruent minde to the glory of God, and the correction of sinne, executed by men, called to that office. For in this zeale our Lorde Jesus Christ did driue with a whippe, the biers and sellers out of the temple. In this zeale Moyses brake the two tables which he had receyued at Gods hande, when he sawe the Israelites daunsing about a calfe: and caused to be killed xxiii. M. of his owne people. In this zeale Phinees the sonne of Eleasar, did thrust through with his sword Zamby and Colby, whom he found together ioyned in the acte of Lechery. Wherefore, nowe to returne agayne to contencious wordes, and spetially in matters of religion, and Goddes worde, (which would be vsed with all modestie, soberties, and chastitie) the wordes of S. James ought to be well marked, and borne in memorie, where he saith: that of contention riseth al euill.

Acts. 13.

Acts. 5.

John. 2.

Exod. 32.

Math. 25. But these examples are not to be followed of euery bodye, but as men bee called to office and set in authoritie.

James. 4.

And

Prou.20. And the wise king Salomon sayeth: Honour is due to a man, that keepeth him selfe from contencion, and all that mingle themselues therwith be fooles. And because this vice is so much hurtefull to the societie of a common wealth, in all well ordered cities, these common brawlers and scolders be punished with a notable kinde of payne: as to be set on the cokking stole, pillery, or such like. And they be vnworthie to liue in a common wealth, the which do as much as lieth in thē, with brawling and scoulding to disturbe the quietnes and peace of the same. And wherof commeth this contencion, strife, and variaunce, but of pryde & vaine glory? Let vs therfore humble our selues vnder the mightie hande of God, which hath promised to rest vpon them, that be humble and low in spirite. If we be good and quiet Christen men, let it appeare in our speach and tongues. If we haue forsaken the deuill, let vs vse no more deuelish tonges. He that hath bene a rayling scolder, now let him be a sober counsayler. He that hath bene a malicious slaunderour, nowe let him be a louing comforter. He that hath bene a vayne rayler, now let him be a ghostly teacher. He that hath abused his tong in cursing, now let him vse it in blessing. He that hath abused his tonge in euill speaking, now let him vse it in speaking wel. All bitternes, anger, rayling, and blasphemie, let it be auoyded from you. If you maye, and it be possible, in no wise be angry. But if you may not be cleane voyd of this passion, then yet so temper and bridle it, that it stirre you not to contention and brauling.

1.Pet.5. Luke.1.

C

If you be prouoked with euil ſpeaking, arme your ſelfe with pacience, lenitie, and ſilence, either ſpeaking nothing, or els being very ſofte, melde and gentle in anſwering. Ouercome thine aduerſaries with benefites and gentlenes. And aboue all thinges kepe peace and vnitie: be no peace breakers, but peace makers. And then there is no doubt, but that God, the author of comfort and peace, wil graunt vs peace of conſcience, and ſuch concorde and agreement, that with one mouth and minde, we may glorifie God the father of our Lorde Ieſus Chriſt: to whom be all glory nowe and euer. Amen.

HEreafter ſhall folowe Sermons, of Faſting, Praying, Almes dedes, of the Natiuitie, Paſſion, Reſurrection, and Aſſention of our ſauiour Chriſt: of the due receiuing of his bleſſed body and bloud, vnder the fourme of bread and wine: againſt Idlenes, againſt Gluttony and Dronkennes, againſt Couetouſnes, againſt Enuie, Ire, and malice, with many other matters, aſwell fruitfull as neceſſarie to the edifying of Chriſten people, and the encreaſe of godly liuing. Amen.

God ſaue the Queene.

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